Woman and Disease.

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WOMAN AND DISEASE.

A COLLECTION OF

FACTS FOR WOMEN.

BY APPROVED AUTHORITIES THE STATEMENTS CONTAINED IN THIS BOOK ARE PROVED.

"Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding."

For wisdom promotes health and happiness, prevents the wedding of virtue with vice, and the conception of disease.

One of the world's greatest needs is to better understand the laws of health and the causes of disease, for there are fixed laws which must be obeyed in order to insure health. Disobedience in these laws invariably causes disease and unhappiness.

BY MAUDE M. HERROLD, M.D.

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OMNIBUS ET SINGULIS HAS LITERAS LECTURIS

SALUTEM.

NOTUM SIT QUOD NOS

Præses et Professores Collegii Medicinæ Pennsylvaniensis

AD FOEMINAS IN ARTE MEDICA INSTRUENDAS

INSTITUTI

Hac membrana Maude McKinley Herrold omnibus studiis ad gradum Doctoris Medicinae rite et legitime spectantibus apud nos incubuisse Testamur, eamque coram Professoribus examinatione comprobatam (DOCTOREM ARTE MEDENDI) creavimus et constituimus, atque omnia jura, immunitates et privilegia ad illum gradum hic aut ubique gentium pertinentia dedimus et concessimus. In cujus rei majorem fidem hocce diploma communi nostro sigillo munitum et chirographis nostris subscriptum, sit testimonio.

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Datum in Aula Collegii Annoque Domini 1853

Die decimo quinto Mensis Martii

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MOMAN'S MEDICAL COLLEGE OF PENNSYLVANIA INCORPORATED MARCH 3 1850

THIS WORK IS DEDICATED TO WOMEN

IN REMEMBRANCE OF FIVE OF EARTH'S HIGHEST TYPES:

VASHTI,

THAT GRAND QUEEN OF PERSIA, WHO FIRST DARED DEFY THE

INJUSTICE AND TYRANNY OF A SENSUAL HUSBAND.

ABIGAIL SMITH ADAMS,

AN IDEAL MOTHER, IN WHOSE SUPERIOR BRAIN ORIGINATED THE

AMERICAN DECLARATION OF INDEPENDENCE, AN INDEPENDENCE WHICH

ALL WISE WOMEN STILL LABOR TO ATTAIN.

ELIZABETH CADY STANTON,

SUSAN B. ANTHONY, AND MATILDA JOSLYN GAGE;

NOBLE, BRAVE AND TRUE, THEY HAVE LABORED LONG

AND FAITHFULLY FOR THE EMANCIPATION OF

ALL WOMEN FROM SOCIAL, RELIGIOUS

AND POLITICAL OPPRESSION.

PREFACE.

As the aggregation of earnest and fearless efforts is required in relieving and preventing unnecessary suffering of the human family, no individual worker in that direction should cringe when the world criticises, because criticism is inevitable whether the efforts are made to degrade or to benefit humanity; but the ultimate result of every individual influence, whether exerted for evil or for good, is to receive its just reward. If degeneracy of the mind causes disease and suffering, and evolution of the mind promotes health and happiness, then parents should make special efforts to teach the young to avoid evil and to acquire wisdom.

Physicians may greatly aid humanity in acquiring a knowledge of the laws of health and the cause of disease, by means of which disease may not only be avoided but annihilated. In order that this book may be an efficient aid to women, the best works concerning the subjects discussed have been studied and quoted from, and the author's statements are also verified by these quotations. This work, while in the manuscript form, was reviewed by some of the ablest critics; it is now ready to begin its voyage upon the merciless ocean, to perish or to survive, as divine justice will determine.

M. H.

WOMAN AND DISEASE.

CHAPTER I

THE DIVINE MOTHER.

CONTENTS. — The Normal Development of the Human Race. — Ancient Conception of the Deity. — A Kabbalistic Statement that where there is Unbalanced Force there is the Origin of Evil. — All Sacred Histories refer to the Divine Mother as well as to the Divine Father. — Humanity Capable of understanding that Three Distinct Persons constitute the Triune God. — Science proclaims the Existence of a Divine Trinity and the Law of the Triune Equality. — The Objective Nature Prevalent among the Lower Animals becomes an Objective Force in Man. — Truths concerning the Relations of the Divine Family to the Human Family. — Each Individual Physical Life normally develops into a Spiritual Life. — Objective Tyranny causes the Spirit of Resentment. — The Human Family first divided into Two Distinct Races, one following a Retrograde Change, the other in the Line of Normal Evolution. — The Moral compromising with the Immoral in Marriage. — Hamitic Creed. — Semitic Creed. — Japhetic Creed. — Every Human Being has the Power to accomplish a Special Work for the Advancement of Humanity. — God the Mother evolves the Spiritual Worlds. — Degraded Humanity must behold a Divine Image in Order to make Human Evolution Possible. — Scriptural History teaches that Humanity must Honor God the Mother as it Honors God the Father and God the Son.

THE normal development of the human race depends upon its intelligence of divine laws, which include physical, moral and spiritual laws. In studying the laws of health and the cause of disease, researches lead back to the genesis of humanity, when the first human

parents were created physically perfect; that is, were created with the higher nerve centres sufficiently complex to recognize the will of their divine Parents; thus these animal minds became living souls.

Biblical history relates that God said: "Let us make man in our image after our likeness,"[1] also that Adam and Eve were created in the image of God, male and female, and were named "man." According to the Kabbalah, or Qabalah,[2] the sacred history of the Chaldeans and Hebrews, Elohim[3] said: "Let us make man in our image after our likeness." Mr. Macgregor Mathers, author of the Kabbalah Unveiled, says: "Now for some reason or other best known to themselves, the translators of the Bible have carefully crowded out of existence and smothered up every reference to the fact that the Deity is both masculine and feminine. They have translated a feminine plural by a masculine singular in the case of the word 'Elohim.' They have, however, left an inadvertent admission of their knowledge that it was plural in Gen. i. 26."

How could man have been created in the image of God, male and female, unless God were male and

[1] Gen. i. 26.

[2] "The Kabbalah may be said to be the only really valuable *résumé* of the most ancient religions." It is considered the key to the Bible. Mr. Macgregor Mathers, a Chaldean and Hebrew scholar, and author of the Kabbalah Unveiled, says: "I wish particularly to direct the reader's attention to the stress laid by the Kabbalah on the feminine aspects of the Deity, and the shameful way in which any allusion to these has been suppressed in the ordinary translations of the Bible; also the kabbalistical equality of male and female."

The Kabbalah should be of interest to biblical students, for how can they understand the Bible if they are ignorant of the construction put upon it by the nation whose sacred book it formed? Were the real and sublime philosophy of the Bible better known there would be few fanatics, sectarians, or egotists.

[3] Elohim, the Mother of Life. (See Kabbalah Unveiled, p. 22.)

female? "The most ancient conception of the Deity was that of an infinite paternal and maternal principle, pervading, creating and sustaining all life."[1]

Yet on account of the undeveloped state of the human minds of the primitive races their languages consisted of very few words, one being or one word representing many individuals or attributes. As the races progressed in intelligence they recognized the necessity of coining a sufficient number of words to express their ideas. Nevertheless, modern egotists still retain the earlier custom of the primitive races in order to annihilate feminine individuality and establish masculine individuality as a monopoly. In the Hebrew Bible the name of the Deity[2] consists of four letters, IHVH, a Tetragrammaton,[3] meaning both male and female,[4] and also combining in its meaning the divine and the human family. In the Kabbalah the Tetragrammaton is represented in the form of a cross,[5] thus:

Its true meaning comprehends all life, Father, Mother, Son, Daughter. In the Greek the Tetragrammaton is rendered as including the divine Father, the divine Mother, the divine Son and the Church (which Christ

[1] "Higher Possibilities of Life," by Lawrence Oliphant, p. 197.

[2] The name of the Deity which we call Jehovah is in the Hebrew a name of four letters, IHVH. "IHVH is usually rendered by Tetragrammaton, instead of by Jehovah." — *Kabbalah Unveiled.* The forms Javeh and Jah are sometimes used.

[3] Blessed is the people whose God is Tetragrammaton. — *Kabbalah Unveiled*, p. 155.

All the paths of the Tetragrammaton are mercy and truth. — *Ibid*, p. 183.

It is better to trust Tetragrammaton than to put any confidence in princes. — *Ibid*, p. 208.

[4] *Ibid*, p. 202.

[5] *Ibid*, p. 72.

established for the human family) as the Daughter or Bride. (See Rev. xxi., xxii.)

"In the trigram $'\nabla^{H}_{V}$ Christ the Son assumeth the symbols of his Father and of his Mother, and is called Doth, Da¨th, Knowledge, since he is the testimony of them both." ('289)

"Christ the Son becometh the heir of his Father and of his Mother, and by him is the Church cherished." ('290)

Let us not lose sight of the great kabbalistical idea that the trinity is always completed by, and finds its realization in, the quaternary; that is, IHV,[2] the trinity of the Father, Son and Mother, is completed by the quaternary IHVH of Father, Mother, Son and Bride (the Church or humanity). ('35)

The Kabbalah also states that ('295) "where there is unbalanced force there is the origin of evil, and hence that which is not both male and female is called half a body. Now no blessing can rest upon an incomplete being." These statements are sufficient proofs of the teachings maintained throughout the Kabbalah; namely, that from creation man and woman are coequal and coexistent,—perfectly equal one with the other. This fact the translators of the Bible have been at great pains to conceal, by carefully suppressing every reference to the feminine portion of the Deity, or by constantly translating feminine nouns as masculine; and this is the work of the so-called religious men ('335) who assume to have correctly translated the Bible from its original into the English language.

[1] Kabbalah, pp. 289, 290, 35, 295, 335.

[2] The trinity of the Tetragram means the trinity in unity. The Elohim is the name applied to the feminine part of Tetragrammaton. — *Kabbalah Unveiled.*

In all sacred histories there are words which alone refer to the divine Mother, as there are certain words which alone refer to the divine Father. The Jews considered the tabernacle the abode of the Shekīnah; the "Shekīnah" is a Hebrew term for the "divine Mother." Scholars have recognized the fact that the word "Shaddai" in the Hebrew Bible is translated "the Almighty" in the English Bible; though indicating the femininity of God, it has been handed down to the different nations as a masculine Hebrew word. Wheresoever in the Hebrew Bible the word "Shaddai" occurs, when rightly understood it is to be applied to the divine Feminine. "The Almighty" occurs in the following passages in the Old Testament, which we would earnestly recommend our readers to study carefully and separately, remembering that they should substitute for "the Almighty" the words "the divine Feminine"[1] or "the divine Mother."—Gen. xvii. 1; xxviii. 3; xxxv. 11; xliii. 14; xlviii. 3; xlix. 25; Exod. vi. 3; Num. xxiv. 4; Ruth i. 20, 21; Job v. 17; vi. 4, 14; viii. 3, 5; xi. 7; xiii. 3; xv. 25; xxi. 15, 20; xxii. 3, 17, 23, 25, 26; xxiii. 16; xxiv. 1; xxvii. 2, 10, 11, 13; xxix. 5; xxxi. 2, 35; xxxii. 8; xxxiii. 4; xxxiv. 10, 12; xxxv. 13; xxxvii. 23; xl. 2; Ps. lxviii. 14; xci. 1; Isa. xiii. 6; Ezek. i. 24; Joel i. 15.

In the Greek Testament the word "Pneuma," or "Holy Spirit," refers to the divine Mother in the following references: Matt. iii. 16; xii. 18, 31, 32; xxviii. 19; Mark i. 10; iii. 29; xiii. 11; Luke iii. 22; xii. 10, 12; John i. 33; iii. 6, 8, 34; iv. 24; vii. 39; xiv. 17; xv. 26; xvi. 13; Acts i. 8, 16; ii. 33, 38; v. 3, 32; vii. 51; ix.

[1] "The Higher Possibilities of Life," by Lawrence Oliphant, p. 448.

31; x. 38, 45, 47; xv. 8, 28; xx. 28; Rom. viii. 2; xi. 16, 23; xv. 30; 1 Cor. ii.; xi. 13, 14; iii. 16; xii. 4; 2 Cor. i. 22; iii. 17; v. 5; Gal. iii. 14; v. 22; Eph. i. 13; iv. 30; vi. 17; Philip iii. 3; 1 Thess. iv. 8; Heb. x. 15; James iv. 5; 1 John v. 6; Rev. xxii. 17.

"Confusion and vagueness have arisen from the unwarrantable use which the English translators and divines have made of the term 'Holy Ghost.' The word 'ghost' in its biblical sense has become inextricably interwoven with a dogma, and is unnecessarily interpolated in the place of 'pneuma,' or 'spirit,' for the purpose of supporting that dogma. We therefore recommend our readers once and forever to expunge from their vocabulary the expression 'ghost.'

"The Apostles' Creed may still be held as teaching nothing which is not, if rightly understood, absolutely and entirely true. It can be read thus: I believe in God the Father and in the Almighty Mother of heaven and earth; or I believe in God the Father and God the Mother, makers of heaven and earth, and in the Christ their Son, who became incarnate to save the human family. He was crucified and buried by evil men; the third day he rose again from the dead. He ascended into heaven, to sit at the right hand of God the Father and God the Mother. From hence Christ shall come again to separate between those who reject and those who accept the way of salvation — Christ's way — which cleanses from the evils of this world and evolves the soul into the righteousness of the spiritual world."

As the word "God" and the word "man" require three words, "father, mother" and "child," to express

their true meaning, humanity is now capable of understanding that it requires three distinct persons to constitute the triune God or the triune man, the divine family and the human family. Women have the same authority for claiming that the words "God" and "man" should invariably be rendered in the feminine gender as men have for invariably rendering these words masculine; either is false rendering.

Reason, as well as intuition, teaches that if it is the duty of humanity to recognize a divine Father or a divine Son, it is equally necessary to recognize a divine Mother. If there is a divine Father there must be a divine Mother. If the Mother does not exist, neither does the Father or the Son; one is impossible without the other two. "We hear much of the Father and Son, but we hear nothing of the Mother, in the ordinary religions of the day," (Kabbalah, p. 922,) although in ancient languages the word meaning "God" is in the plural number and in the masculine and in the feminine gender.

Not only history, legend and lore, but science proclaims the existence of a divine Trinity and the law of the triune equality. Science has discovered that this law belongs not alone to the divine and the human family, but to the animal and vegetable families, each of which consists of parents and offspring. Triune equality is indispensable to the normal evolution of all life. The human family cannot afford to ignore this truth, which has been preserved by different individual nations up to the present time. It has existed throughout all ages; it is one of the fundamental laws of evolution which recognizes the individual rights of the child and

the mother as equal to those of the father. The entire human family should now be capable of recognizing God the Mother equal with God the Father.

According to biblical history, Adam-man was the first human being to disobey this law, assuming to have divine authority to be the "head of the family." He began his reign of tyranny by changing Eve's name from man to woman,[1] and dictating what her life-work should be. Eve resented such audacity, as her daughters have ever since resented it, though their resentment has been manifested in different ways.

It may be assumed that Eve reasoned concerning this dilemma, as Job and many others have since reasoned, when suffering defeat. Job said: "Ask now the beasts, and they shall teach thee, and the fowls of the air and they shall tell thee,"[2] but scriptural history says that Eve derived her knowledge from Satan,[3] a serpent of subtle charms, by which she brought Adam into subjection. But after a time Adam and "that old serpent"[4] united their powers to bring into subjection Eve-man, whom Adam-man had named woman.

Since then Satan[5] has suggested to every son of Adam that the husband should rule the wife.[6] The objective nature so prevalent among the lower animals becomes an objective force in man, by which he attempts to rule and subdue woman. For the past eighteen centuries men have been teaching as doctrine the objective commandments of Paul, which are recorded in the English

[1] "And Adam said, 'She shall be called woman. A man shall cleave unto his wife and they shall be one.'" And that one man?

[2] Job xii. 7. [3] Gen. iii. 1-7. [4] Rev. xii. 9.

[5] Matt. xii. 26. Luke xi. 18. [6] Gen. iii. 16.

Bible, assuming that Paul was inspired when he uttered such absurdities as "Wives, submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife even as Christ is the head of the Church; and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything." "And the wife see that she reverence her husband."[1] "Let the woman learn in silence with all subjection; but I suffer not a woman to teach nor to usurp authority over the man, but to be in silence."[2]

Christ did not teach such doctrine, neither should such false teachings be imposed upon humanity as divinely inspired words. Through Christ's divine teaching the natures of the divine Father and the divine Mother are being revealed to humanity.

It was the divine Mother nature that spoke through Christ when he called the little children to him; when he refused to condemn the fallen woman, the helpless victim of sensual men; and when he in pity and tenderness said: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" — Matt. xxiii. 37. "And when he was come near he beheld the city, and wept over it." — Luke xix. 41.

"It was this tenderness which evoked a response from the hearts of women such as no prophet or teacher had ever evoked before, and prompted Christ in the moment of his supreme agony to utter these sublime words: 'Father, forgive them, for they know not what they do.'"

[1] Eph. v. 22, 23-33. [2] I. Tim. ii. 11, 12.

The divine Mother is ever willing to comfort the suffering and teach wisdom to all. The wise are ever desirous of learning wisdom. The less wise become desirous of wisdom only through suffering. As every human being sins more or less, so must every human being suffer more or less, according to just laws.

Woman has progressed faster in wisdom than man, and has more nearly reached the spiritual image of the divine Mother, after whose likeness Eve was made. Suffering will yet cause men to earnestly desire wisdom to evolve into the spiritual image of the divine Father, after whose likeness Adam was made.

Truths concerning the relations of the divine Family to the human family are recognized as rapidly as human intelligence advances in wisdom. Humanity is comprehending the necessity of the human trinity acknowledging the divine Trinity. Christ says to every human being, "Ye must be born again," affirming that a new birth — a spiritual birth — is absolutely necessary to evolve a human mind sufficiently spiritual to enter the kingdom of heaven; the Mother God[1] can teach every member of the human family the wisdom that will make them free and capable of recognizing the divine law of their being; that each human life can evolve only in a direct relation with the divine Father or in a direct relation with the divine Mother.

According to the exact laws of the physical world, each offspring develops into the physical image of its father or its mother, as each individual physical life must normally develop in order to evolve into a spiritual life.

[1] Many clergymen of different churches teach that the Holy Spirit is masculine, although the divine name is rendered feminine in the languages in which it was first written -- Chaldee, Hebrew, and Greek.

Failure to recognize the equality of the two sexes and their normal relations has been the cause of human degeneracy and disease. Men have ruled by physical force; women have ruled by strategy. The rule of man alone is called patriarchal government; the rule of woman alone is called matriarchal government. The rule of either produces an abnormal condition of the human family, from which arise false interpretations of divine laws.

When one being or one sex rules another, the one in authority tends to become egotistical and tyrannical, and the governed become resentful, as well as degraded. Their offspring, because of their helplessness, are the greatest sufferers. Biblical history relates that Cain, the first child born to Adam and Eve, inherited the spirit of an egotist and a tyrant, which caused him to murder his brother Abel. Cain afterwards became a wanderer, and one of his descendants, a murderer also, was the first polygamist. Thus with Adam and Lamach originated a race of egotists and sensualists, known as the "sons and daughters of men."

The spirit of resentment, resulting in murder, Cain must have inherited from his mother, Eve, as he also inherited the spirit of egotism and tyranny from his father, Adam. Tyrants invariably excite the spirit of resentment in their slaves, so long as the slaves possess any intelligence.

A decided change seems to have occurred in the lives of Adam and Eve after witnessing the result of their evil influence upon their children; for of Enoch, a descendant of their third son, Seth, born to them after this terrible

experience, history records that he "walked with God"; that is, he was obedient to God's laws. One of Enoch's descendants, whose name also was Lamach, was the father of Noah, who, according to divine instruction, built the ark. In time those who obeyed divine laws were named "the sons and daughters of God."

Thus the human family was first divided into two distinct races; one following in the line of retrograde change, the other in the line of normal evolution.

History records that these first two races did not remain distinct; the moral compromised with the immoral race by marriage, and, as it invariably occurs, the union of virtue with vice proved disastrous to the better, and without benefit to the degraded element. By the association and amalgamation of these first two races, the entire human family became so evil that God repented the creation of man. (Gen. iv.)

The human race was, therefore, destroyed by a flood which covered the face of the earth, and of this great family only eight human beings survived: father, mother, three sons and three daughters-in-law, who were saved by obeying God's directions. (Gen. vii., viii.) These sons and daughters became the ancestors of three distinct races, which were for ages designated as Hamitic, Semitic, and Japhetic races.[1]

As these three races originated from the union of the two primary types, they had equal opportunities for progress and civilization. Their separation seems to have been caused by originating different creeds or beliefs.

[1] This distinction, it should be remembered, is sociologic, not ethnographic. Only a few years ago these names were applied to the *races* of humanity, but modern

Thus according to biblical genealogy all human beings now in existence are descended from these first three families. (Gen. ix. 18.) If so, no royal blood or royal human family can truly exist.

Anathemas and divine blessings fall equally upon all, accordingly as they have resisted divine laws or have obeyed them. Each primary creed tended to produce certain general characteristics that are inherent in each race.

The people of the Hamitic type respect neither the divine nor the human. The typical Hamitic man lives solely for sensual gratification, which degrades him below the level of the brute creation, and renders him a veritable savage. The Hamitic woman cares nothing for man, except as he can contribute means for her support and ease. She is willing to cater to man's low, immoral nature so long as he can give financial compensation. When he fails to do so she becomes still more degraded by promiscuous soliciting, to reap a greater financial harvest; she does not care to become a legal wife, in fact she prefers not to be, unless she can by so doing secure greater financial compensation than she can gain in her capacity as a mistress of one or many. She resents man's tyranny by alluring him to destruction.

This type of women submits, when compelled by circumstances, to maternal suffering and disease, but cares not to investigate the cause and effect of their degraded condition. It is the belief of this people that human life, with its joys and sorrows, ends with this life.

investigations have resulted in various and somewhat confusing classifications. In all classifications, however, the Semitic family is retained as a distinct type. Biblical history for the greater part concerns this family.

The Semitic race, according to biblical history, first worshipped God the Father, and gradually evolved into believing in God the Son. The Semitic man poses before the world as "the divinely appointed head and ruler of the family." He believes the Semitic race of men to be God's chosen people, through whom a royal line of human beings shall be continued through the ages, to subdue and rule all other nations of the earth, although as yet these prophecies are not fulfilled. He still fully believes that the word of God should be interpreted as meaning the Semitic man as the lion of Judah shall rule the world.

Free humanity as thoroughly believes this race of men will share the same fate as the elect of other races, who affirm themselves alone to be God's chosen people.

The Bible teaches that God is no respecter of persons; and Christ said, "Except ye become as little children ye cannot enter the kingdom of heaven." Undoubtedly egotism and tyranny are the objective forces used in degrading humanity.

The Semitic type of woman slavishly submits to the sufferings of maternity and its accompanying diseases. She dares not question if such suffering be necessary and unavoidable; she has been taught by "their patriarchs" that all women must pay the penalty of Eve's sins by the agonies of maternity, and only by such suffering can they appease the wrath of God, in whose image their fathers, brothers, husbands and sons alone were created.

In the theology of the Semitic race there has gradually been systemized a sentiment in effect that, were it not for the convenience and comfort of these human lords, woman would not have been allowed to exist.

The price she pays for continued existence is almost absolute submission to man; yet for this price she hopes to purchase financial support and gain heaven by her sacrifice.

The typical Semitic woman also submits to man's authority because she considers it her religious duty, supposing man to have been created superior to woman, and a mediator between her and God.

In order to please her assumed lord and master, her greatest desire is to be physically developed, even though mentally annihilated. She considers it her greatest honor to be a wife, even if she knows that her husband's attention and affections are habitually squandered upon immoral women.

Not to be a mother is a disgrace she can scarcely endure, although her husband is a sensualist, dissipated and diseased. Regardless of this degraded status, she prefers to be a mother of many children and willingly obedient to her husband's every wish; she considers it an honor that "he" thinks for her, rules her and "supports" her; if he fails to keep her in ease and comfort, she is willing to act in the capacity of a servant, if he will but acknowledge her before the world as his wife.

The Japhetic race was the last to give to the world its sacred creed; this last and best is as much in advance of the Semitic creed of sociology as the Semitic is in advance of the Hamitic savagery.

This race recognizes the fundamental teachings of Christ: that the divine Trinity and the human trinity include Father, Mother and Child: that the word "God" and the word "man" in the beginning included both male

and female, until the human race became sufficiently intelligent to construct a language suited to its more complex ideas.

The true woman of this race recognizes the true man as her equal. She believes that husband and wife should be equal morally, mentally and spiritually, and, unless morally equal, no marriage should occur. Just laws will not sanction the propagation of morally diseased children.

She believes that every human being has the power to accomplish a special work for the advancement of humanity; that men, women and children can, of their own free will, choose to which of these three sociological races they will belong, as they have the power within themselves to retrograde or progress, and that only the egotists claim a certain church to be God's chosen people, or that God's blessing belongs to one sex alone. She also comprehends that intense maternal suffering, with its accompanying disease, is both unnecessary and degrading; that a knowledge of the cause and effects of disease should be thoroughly studied, in order to prevent unnecessary suffering.

This progressive race believes that God the Father controls the evolution of material worlds; that he is the generous giver of temporal blessings, and that he demonstrates scientific laws by physical forces.

God the Mother controls the evolution of spiritual lives; the generous giver of spiritual blessings, the true interpreter of spiritual laws,[1] and the spiritual comforter.

[1] Christ said: "The Holy Spirit will teach you all things and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26.

"For the Holy Spirit shall teach you in the same hour what ye ought to say." Luke xii. 12.

The special work of God the Son was to apprise the human family of its relation to the divine Family, and establish the church as a school. This school, or church, of Christ's belongs to the entire human race.

Christ endured the most intense suffering of mind and body, submitting to severest cruelties without retaliation, yet nobly resisting every temptation, and living a perfect human life, by which he became a perfect human model and mediator between the divine and human families, — a prince of peace, illustrating to humanity how to live.

According to scriptural history and reason, degraded humanity must behold a divine image in order to make human evolution possible; therefore the Father and Mother God decreed that their only Son should dwell for a time upon the earth as a human model. In order to have a human model, a human body must be formed. From among the purest and truest of earth's sons and daughters were chosen Joseph and Mary, to become the human parents [1] for this divine Child.

[1] It is recorded in the Gospel of Luke, ii. 48, the human mother speaking to her divine Son concerning his human father, said: "Behold, thy father and I have sought thee sorrowing." Ever since Christ's incarnation intelligent Christian people have believed that Joseph was Christ's human father as Mary was Christ's human mother; that human parents were selected merely to incarnate the divine Child.

Christ said: "Except ye are born of water and of the Spirit, ye cannot enter the kingdom of heaven. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" — the Mother God. John iii. 5–8.

Christ also said: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii. 31, 32.

After being divinely informed, the human mother received of the divine Mother the spirit of the divine Child, to teach human parents an ideal parentage and human children an ideal childhood.

Later, in adult life, Christ establishes the church as a school, to teach the great truth which he alone knew; that those who were born only of the flesh would be only carnally minded; that in order to become wise a spiritual birth is necessary.

Before Christ came to the earth children were cruelly treated,[1] and considered of little worth; but the Child-God changed a childhood of sorrow into one of joy and appreciation. Today the world is beginning to recognize the blessing of the children's Christian endeavor.[2] Before Christ comes to the earth again, as he has promised, the human mother must be emancipated from the slavery of sensuality and disease; scriptural history, as well as reason, surely teaches that humanity must honor God the Mother as it honors God the Father and God the Son.[3]

[1] The Romans up to a late period of the empire put all deformed and imperfectly developed children to death within a short time after birth. Even at the present time the destruction of female children is prevalent in many parts of the world. In the more populous parts of China and in Farther India the custom is a common one.

[2] Christ said: "Take heed that you despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."— Matt. xviii. 10. (See also xix. 14.)

[3] "In the days of King Messiach there shall be no need that one should teach another; for that one Spirit (God the Mother) who in herself includeth all spirits, knoweth all wisdom and understanding, counsel and might, and is the Spirit of science and of the fear of the Lord; because she is the Spirit comprehending all spirits.

"In that day Elohim (the Mother God) shall be exalted,— she the Spirit of Life through whom in process of time the sons of David hope to know wisdom."—*Kabbalah Unveiled.*

CHAPTER II

EVOLUTION OF THE HUMAN MIND

CONTENTS.— Each Individual manifests Life according to the Complexity of its Nervous System.— The Will the Highest Power of the Animal Brain.—Judgment the Special Power to aid in the Development of the Spiritual Brain.— The Spiritual Powers of every Human Being are evolved by the Influence of Divine Powers.— Freedom of Will and Judgment is given to every Human Being. — Every Evolution of the Earth's Structure Advances all Life existing upon the Earth. — Wisdom should control the Intellect. — The Nervous System is the Special Physical Machinery used in developing all Animal Life. — Normally, all Life evolves.

FROM scriptural and scientific authorities we learn that vegetable and animal life originated and is sustained by the breath of life which pervades all space and emanates from two life-giving principles, male and female, which humanity calls God.

Scientific research has discovered that each individual life manifests the life it receives according to the complexity of its nervous system; that it also has the power to continue developing into a condition in which it will be capable of comprehending its divine origin and the divine laws by which each life becomes a living soul, made in the image of God; that every human being is endowed with inherent will and judgment, by which all the other powers of the mind are developed.[1] By the exercise of the will each individual mind accomplishes deeds of good or evil, works of

[1] "It is an almost universal belief among steamship pilots, locomotive engineers, and other men who are constantly brought into contact with danger, that courage is acquired, but that good judgment is born in a man."

error or of truth, and by careful judgment perils are avoided and wrong distinguished from right. The will is the highest power of the animal brain, — the cerebellum; judgment is a special power of the spiritual brain, — the cerebrum. Normally, the mind cultivates the will and judgment, and by these two inherent powers recognizes the laws by which physical bodies are evolved and kept in motion. All living bodies are made up of molecules separated from each other by distances greater than their supposed dimensions. Visible bodies apparently at rest are made of parts, each of which is moving with the velocity of a cannon-ball, and yet never departing to a visible extent from its mean place.

The subtle, imponderable, and eminently elastic fluid called ether, which is distributed through the entire universe, pervading the mass of all bodies, the densest and most opaque as well as the lightest and most transparent, is composed of atoms, and not only do the atoms of bodies communicate motion to the atoms of the ether, but the latter can impart it to the former; thus the atoms of bodies are at once the source and recipients of motion.[1]

The finite mind gains wisdom by a gradual process. As the human family evolves in wisdom its members

[1] Motion of the atoms in the molecules of the brain develop thought corresponding to the complexity of the nervous system of that body to which the motion is imparted. Energy or motion conveyed to the molecules in the brain cells cause the evolution of ideas which are manifested through the nervous system in various ways, producing impressions upon the body to which the nervous system belongs or upon other bodies; as, for example, the action of an objective mind upon a subjective mind. The mental force produced in the brain by the will of the hypnotizer may be conveyed to any part of the nervous system of the hypnotized subject, controlling the subject's will, words and actions. In order that this may be done, the subjective mind is passive; that is, very little thought evolving in the brain.

more clearly recognize their near relation to the divine Family. Humanity is gradually learning that intervening priests or spirits, as message-bearers, are not necessary in order that human beings may communicate with the divine, but that each soul has the power of direct communication with the divine Trinity as one human mind has power to communicate with another mind at great distances,[1] simply by the vibrations of an ethereal medium that pervades all space.

"The stupendous energy of atomic vibratory force is as incomprehensible as the atomic abyss is unfathomable, as the interstellar space is immeasurable." Nevertheless, there are exact laws concerning them which are as comprehensible as are these laws in bodies.

Professor Helmholz says: "The electricity which permeates all matter and is like an envelope to all its atoms, is itself apparently composed of atoms, only infinitely finer than any others." The finer atoms of electricity are not encrusted with those coarser visible particles of which each individual physical body is composed. The relation of these varieties of atoms and their force of action upon each other also explains to a great extent the secret of that magnetic attraction and repulsion of visible bodies, such as sympathy or antipathy, and all other variety of emotions; therefore it is

[1] It must be remembered that the thought-impulse acting on the brain and nerve matter is just as much an exhibition of an unseen force as the assumed vibrations that proceed from the transmitter of the telephone to the receiver. Neither thought-impulse nor sensation is instantaneous; but as in the case of heat, or light, or electricity, no human being has yet been able to tell the nature or essence of this force. Notwithstanding all this, however, the constants, coefficients, and functions of the thought impulse are real magnitudes. The essence of the thing itself may not be known, but its laws are beginning to stand out before the irresistible attacks of some so-called investigators.

through the ethereal medium that the human mind not only communicates with other human minds, but with the divine Family.

Knowledge is valuable only as it harmonizes with wisdom; if evil thoughts and desires are continued, the power of the physical brain will control the being, causing both the mind and the body to degenerate. In order that the divine will may be incarnate in the human, the latter must make an effort to recognize the divine, as only such effort aids in comprehending the laws that develop human health and happiness.

The spiritual life of every human being is evolved by divine influence. If the human mind develops the physical brain more than the spiritual brain, the mind can only be inferior, for it is without wisdom.

When the human soul develops under the influence of divine power, it becomes more and more noble, until it is fitted for heaven, where it will still continue to evolve. Thus every human being possesses two fundamental powers; namely, the will and the judgment; and these, it is evident, should be constantly cultivated; upon entering this life these inherent powers are given in order to aid in evolving into spiritual conditions, and to promote physical growth in normal directions. Freedom of will and judgment being divinely inherent in every human soul, each has the privilege and power to choose between good and evil; these powers exerted in either line produce an unlimited influence in the one direction or the other.

When humanity recognizes the Holy Spirit as the Mother God, and asks of her wisdom and guidance,

and asks of the Father God temporal blessings,[1] there is an evolution of the soul's wisdom. Its purity and power, happiness and peace, and all necessary temporal blessings are given in abundance to those who ask in faith, believing they shall receive.

So long as the human soul chooses to depend upon the human knowledge, the result is invariable confusion and unhappiness. The world is realizing that the wisest provisions are made for the good of every living thing; that for every human being the earth and its benefits are created, and that all are free to partake of these blessings.

As in the divine Family the Father, Mother, and Son are equally reverenced, so it must have been divinely appointed that the individuality of the human family should be equally respected, as in the future they will be. Unfortunately, however, the divine arrangements for the equality of its members have been selfishly ignored through the ages, resulting in the degradation and disease of the entire human family.

When the human mind comprehends the truth that the members of the human family should be equal, as the members of the divine Family are, tyranny and disease will cease to exist.

If every evolution of the earth's structure is for the advancement and improvement of all life existing upon the earth, then whether the human will desires to profit by it or not, every one can profit by these blessings

[1] As Christ taught the world to say, "Our Father who art in heaven, give us this day our daily bread," and as the world is also learning from Christ's teaching to say, "Our Mother who art in heaven, give us thy holy spirit to teach us wisdom."

when willing to develop both body and soul according to the divine law of evolution.

If the will is that power of the mind which compels the being to do evil or to do good, as suggested by the individual mind, or by the objective mind of another, then the normal energies of the mind and body should be cultivated and thoroughly educated, in order that the will and judgment may become strong to accomplish noble results.

Educated will and judgment should control the action of the body and mind; and as the intellect includes all the acquired powers of the human mind, therefore the intellect should be controlled by wisdom in order to accomplish all that is possible for a human soul to accomplish.

The divine Parents have given the human soul the free and independent use of the power of will and judgment, and also a promise that it shall be responsible for the use of these powers, as the soul shall be justly rewarded or condemned according to the efforts made to acquire divine wisdom,— that wisdom by which the human mind is transformed into a spiritual mind,— that new birth so necessary to happiness.

In order that the human mind may accomplish all that is possible to accomplish by these independent powers, namely, the will and the judgment, a knowledge of their normal action in controlling both body and mind must be acquired.

CHAPTER III

THE HUMAN SOUL

CONTENTS.—Children are born with Will and Judgment primarily developed, yet capable of being rapidly and normally developed by acquired Knowledge and Wisdom.— Various Operations of the Mind may be reduced to those distinguishing, retaining, reproducing or creating New Ideas.— Abnormal Condition of the Body invariably interferes with Normal Mental Action.—Children inherit Tendencies to develop in the Line of their Ancestors.—Even Civilized People, from Disease, Overwork, or Excess, degenerate.—The Will Power acting on the Brain Centres leaves Impressions upon the Body, and these as a Reflex leave Impressions upon the Brain.— Expressions of Will and Judgment are stimulated by various Impressions from External Influences brought to the Nerve Centres.— Under the Control of the Will, Actions are voluntary.—Judgment should regulate the Actions of both Body and Mind.—The Finest Intellect possesses the Healthiest Moral and Religious Views.—The Complexity of the Nervous System determines the Species to which it belongs.—Each Living Organism is receiving Vitality or Life from the Source of all Life, and in return manifests the Power through the Nervous System as an Individual Life.—Each Living Organism can use this Power for Good or Evil, yet for its Use each Human Being is held Responsible.—Immoral Habits of Life prevent the Higher Development of the Mind and the Evolution of the Spiritual Life.— An Intellectual, Physical, Moral, and Religious Development is the Inherent Right of Every Human Being. — Individual Efforts are necessary in such Development.— The Spiritual Self should rule the Physical Body.

THE human soul naturally possesses will, judgment and intellect; these attributes, however, vary greatly at different periods of life; a child having been born with a primarily developed will and judgment inherited from parents, under favorable conditions and by the aid of external surroundings will develop the powers of the mind to form an individual intellect, capable of developing into higher conditions of life.

Children are not born with knowledge; but they are born with will and judgment capable of rapidly acquir-

ing knowledge and wisdom. Yet the normal development of the will, judgment, and intellect depends to great extent upon the external influences and surroundings, as well as inheritance.[1]

A child's nervous phenomena are first those of bodily feeling and sensations, rather than intellect; the animal instinct predominates. Feeling, seeing, and hearing are developed by exercising these powers, and the function of memory develops with them.

Brain centres begin to develop first, by mental stimuli inherited; second, by external stimuli; third, by internal ideas evolved. First the will begins to develop; then the will excites the judgment, and the latter in turn controls the development of the intellect. The cells and connecting fibres are the machinery of the brain. In order that the mind may evolve it is necessary that the brain cells in which ideas are stored, and the fibres by which they communicate, should be normal. "The various operations of the mind may be reduced to those of distinguishing, retaining, reproducing, or creating new ideas."

Abnormal conditions of the body invariably interfere with normal mental action; but normal conditions of the body aid materially in developing the mind. A child, the descendant of a line of ancestors mentally and morally superior, becomes a highly specialized being, with will and judgment of refined and complex nature.

[1] Sydney Smith once affirmed that "it takes three generations to make a gentleman out of a clodhopper." He might better have said, "It takes three or even four generations to make a decent man out of a sensualist." This statement of the famous critic may be open to the charge of snobbishness, but it is nevertheless true. Inherited instincts cannot be put aside in a day, nor in a year,— not even in a lifetime. Nothing short of the training of several generations will effect a complete re-formation of hereditary traits.

Savage children become savage adults; the will and judgment of the savage are unlike those of civilized people; as a rule their emotions are not under the control of the will and judgment; they are easily moved to joy, tears, terror, or rage.[1] Yet by normal influences of individuals and surroundings they can discipline the will power and the judgment to control the emotions, to develop a desire for truth and justice, and an ability to form the superior ideas that are cultivated by civilized races. When deprived of these necessary aids, a child or an adult degenerates into a savage.

The brain convolutions of the savage resemble those of the ape rather than those of the complicated and convoluted brain of a civilized being whose soul has been highly developed. As children of civilized people inherit tendencies to develop in the line of their ancestors, so do children of the savage inherit imperfect brains and evil tendencies; yet if the children of either civilized or savage races should be surrounded by different environment and educated in a manner the opposite of that of their ancestors, they would in time more closely resemble their educators.[2]

Even civilized people who have inherited or acquired disease caused by excesses, degenerate, becoming like the savage, emotional and cruel; their minds become

[1] The American Indians *seem* to have absolute control over their emotional natures, yet nevertheless when they indulge in their "ghost dance" they are very much under the control of their emotions.

[2] The truth of this statement becomes apparent in noting the two types of Hellenic civilization. Nothing could be more unlike than the types of which the Spartan and the Athenian were the representatives — the one intensely animal, the other as strongly intellectual. In each case, however, the differentiation from the original type was the result of strong will power, continuing through many generations.

inferior, and they prove unequal to the emergencies of life. Their organization is so enfeebled that every ordinary illness disturbs the mind; their ideas grow warped and eccentric; they lose the sense of duty and right, and often become criminals or insane. Such qualities they bequeath to their descendants, and thus continue to degrade not only their own lives, but the lives of those who are so unfortunate as to be associated with them.

The will power acting upon the brain centres as a stimulus, whether unconsciously or consciously, leaves its impression upon the body and then as a reflex upon the brain, so that if the mind acts abnormally it has an abnormal effect upon the entire being. The same rule holds good in the influence of the body upon the mind. As the will and judgment are the primary developments of the human mind, their expressions are stimulated by the various impressions from external influences brought to the nerve centres or cells by conducting nerve fibres. The will and the judgment are the powers of the mind which put forth the energy, control the feelings, and develop the intellect. If the feelings are not under the control of the will the person becomes emotional, but under the control of the will the actions are voluntary.

Judgment controlled by wisdom should regulate the actions both of body and mind. The will gives the power to act; the judgment decides if the action should or should not occur. The judgment is evolved by the aid of healthy mental and physical exercise; yet great differences and allowances are made according to indi-

vidual opportunities, education and inheritance. If the judgment and will are defective the human mind becomes abnormal; but if both will and judgment have been cultivated and refined normally, each being kept in proper balance, they become the powers by which the highest intellect is developed.

The intellect is the power which proves whether or not judgment has made the right decision. A superior intellect is the power developed by education in the best and broadest sense; therefore the finest intellect possesses the healthiest moral and religious views.

Reason, as well as science, teaches that divine intelligence evolves physical worlds as well as spiritual worlds; that the more complex the nervous system the greater the ability the physical body possesses to manifest life. The complexity of the nervous system also determines the development of the physical organization and species to which it belongs. Each living organism is constantly receiving vitality or life from the Source of all life, and in return manifests this power through the nervous system as an individual life. Each living organism can use this power for good or for evil; yet for its use each human being is held responsible. As every act of the body has a reflex action on the mind, so every action of the mind has a reflex influence upon the physical body. Immoral habits of life prevent the higher development of the mind, and also prevent the evolution of the soul.

A normal physical, intellectual, moral, and religious development is the inherent right of every human being. The body and the mind should be supplied with the

necessary material for growth; the first requisites are pure blood and pure air. To these should be added sufficient nutritious food. Quite as essential, also, are periods of rest and systematic exercise both of body and mind. During all seasons of the year sensible clothing should be worn; the body and limbs kept free from constriction, and protected from dampness and extreme cold.

Exercise should be taken every day in the open air. The youth as well as the adult of both sexes should become interested in some profitable study, and become qualified for some special work, which will bring financial compensation and also develop normally the mind. Allow no one to do your thinking or reading for you. If a pain or an ache occur, learn the cause and remove it as quickly as possible. Do not think it is more womanly to suffer and be silent, when with a little effort the cause could be removed and with it the effect. As your real spiritual self occupies your physical body, by your will power you can aid in the construction of normal conditions. "Keep in mind an image of yourself in perfect health and in full strength and activity, and you keep the forces at work to make you so. In time the spiritual self will rule the physical body."

The brain possesses various nerve centres which influence their corresponding organs in the body; these special nerve centres are connected by nerve fibres which pass from the interior of the brain through the spinal cord and spinal nerves, and unite with the sympathetic system to supply the different organs of the body. Mental influences are conveyed from the brain

to the different parts of the body, and sensations from different parts of the body to the brain, through the nervous system.

The sympathetic system, with its numerous nerve ganglia, or small centres, and their nerve fibres, convey impressions from every part of the body to its corresponding nerve centre in the brain, by way of the spinal nerves and spinal cord; and through the spinal system impressions are carried from the brain to the different parts of the body.

CHAPTER IV

THE NORMAL BODY.—THE NERVOUS SYSTEM

CONTENTS.—The Nervous System is recognized as the Chain that connects the Physical Body with the Spiritual Body.—The Nervous System is the most Important System in the Body.—Study of the Normal Structure of the Body Necessary.—Nerve Force stored in Nerve Centres.—The Nervous System comprises the Cerebro-spinal and Sympathetic Systems.—The Development of the Mind corresponds with its Ideas of Life and the Appreciation of its Surroundings.

THE nervous system is the special physical machinery used in developing the human mind, also in developing the mind in each lower form of life,[1] just as the muscular, digestive, and circulatory systems are especially necessary in developing the physical body.

The body must be supplied with pure blood, rich in oxygen and all necessary food ingredients, in order that chemism may occur, by virtue of which substances are

[1] "Soul Life of Animals. Rev. Josiah Adams, rector of the Church of the Holy Spirit, Rondout, N. Y., has founded a new cult or study for the purpose of investigating animal biology. The object, briefly stated, is to determine whether or not the lower animals have souls. He avows his firm belief that they have (and it is a curious fact that John Wesley, founder of Methodism, is said to have held the same view). Other prominent people, among them Eugene Field, Henry Abbey, the author, and Eugene Glass, the editor of 'The Dog Fancier,' belong to the society — the 'Bureau of Biophilism,' it is called — but do not commit themselves to the belief as does Mr. Adams, being merely curious investigators. The objects of the Bureau of Biophilism, as stated in its circular, are as follows:

"1. To collect evidence that the lower animals may possess at least a showing of the same faculties that men possess.

"2. To circulate as widely as possible such evidences.

"3. To awake in the minds of as many people as can be reached, the questions:

"May not the lower animal be immortal?

"May not the entire sentient universe be immortal?

quickly converted into the necessary food ingredients for the various cells of the body. Vital power evolved within each individual living body constitutes its electricity, magnetism, or nerve power, — its very life.

If oxygen taken in the body purifies the blood, and the food ingredients are the tissue builders, so electricity taken into the body from the atmosphere and by means of various electrical apparatus, increases and develops individual vital force or power. Both body and mind require not only sufficient amount of rest, but exercise taken systematically.

In studying the structure of the human body the nervous system is recognized as the chain that connects the physical with the spiritual; therefore it becomes the most important system of the entire body; yet the other systems are just as necessary to its development as the nervous system is to the development of the mind.

Not only is the study of the normal body necessary to understand the laws of health, but a knowledge of

"What argument goes to prove man's immortality which does not go to prove the immortality of other sentient beings?

"4. In the hope that the higher animals, through such considerations, may become more kind in their treatment of the lower animals.

"The Bureau will attempt the attainment of these objects:

"1. Through observation and research.

"2. Through the correspondence of its members and patrons.

"3. Through publication.

"4. Through lectures and symposium." — *Human World*, August, 1895.

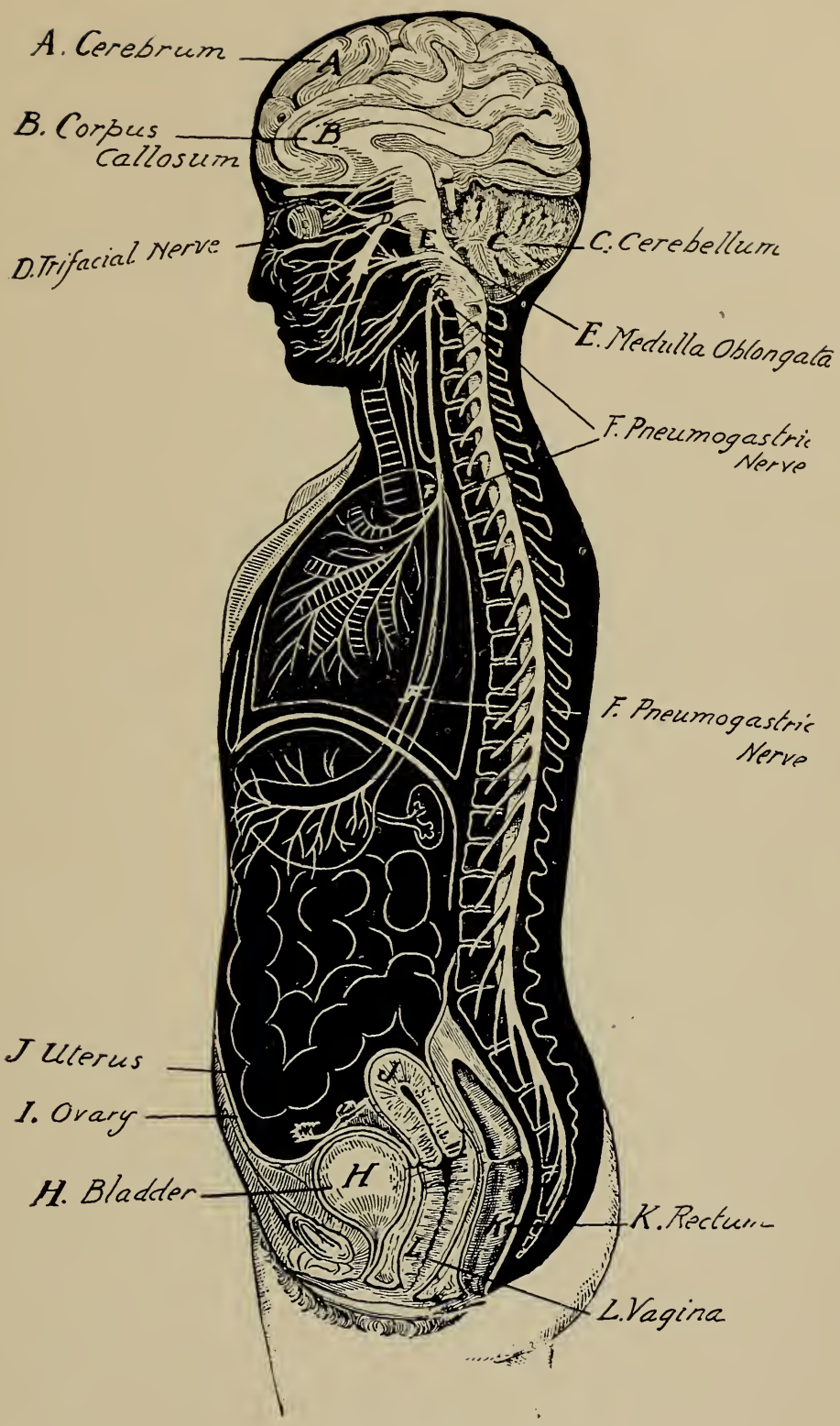
There are others who believe that every individual form of life that has ever existed upon this planet still continues to exist in some other state; that they have continued to evolve after they have left the earth, to inhabit other worlds suited to their individual conditions, and that all of the lower forms of life will evolve until they become living souls. Astronomers have discovered that nebulæ, stars and planets are being constantly evolved, and many millions are now in existence. May not the many stars be the "many mansions" or worlds being prepared for individual life?

the various abnormal conditions is essential: such, for instance, as derangement and displacement of various organs, the cause of these conditions, and their effects upon both body and mind. Such knowledge of normal and abnormal conditions gives superior advantage in taking systematic exercise, and greatly aids in developing universal health. In studying the health of the body, a knowledge of its structure and normal position of the organs is the first requisite.

In Plate I is represented the cerebro-spinal portion of the nervous system and various organs of the body. The cerebro-spinal system includes the cerebrum, the corpus callosum, the cerebellum, the pons Varolii, the medulla oblongata, olfactory ganglia, the cranial nerves which supply the face, and the pneumogastric nerves, which supply the throat, lungs and stomach. The organs of the body illustrated include those of the abdominal and pelvic cavities. The stomach, the intestines, the spleen and the kidneys are contained in the former; the rectum, uterus, vagina, ovaries, fallopian tubes and the bladder are contained in the latter.

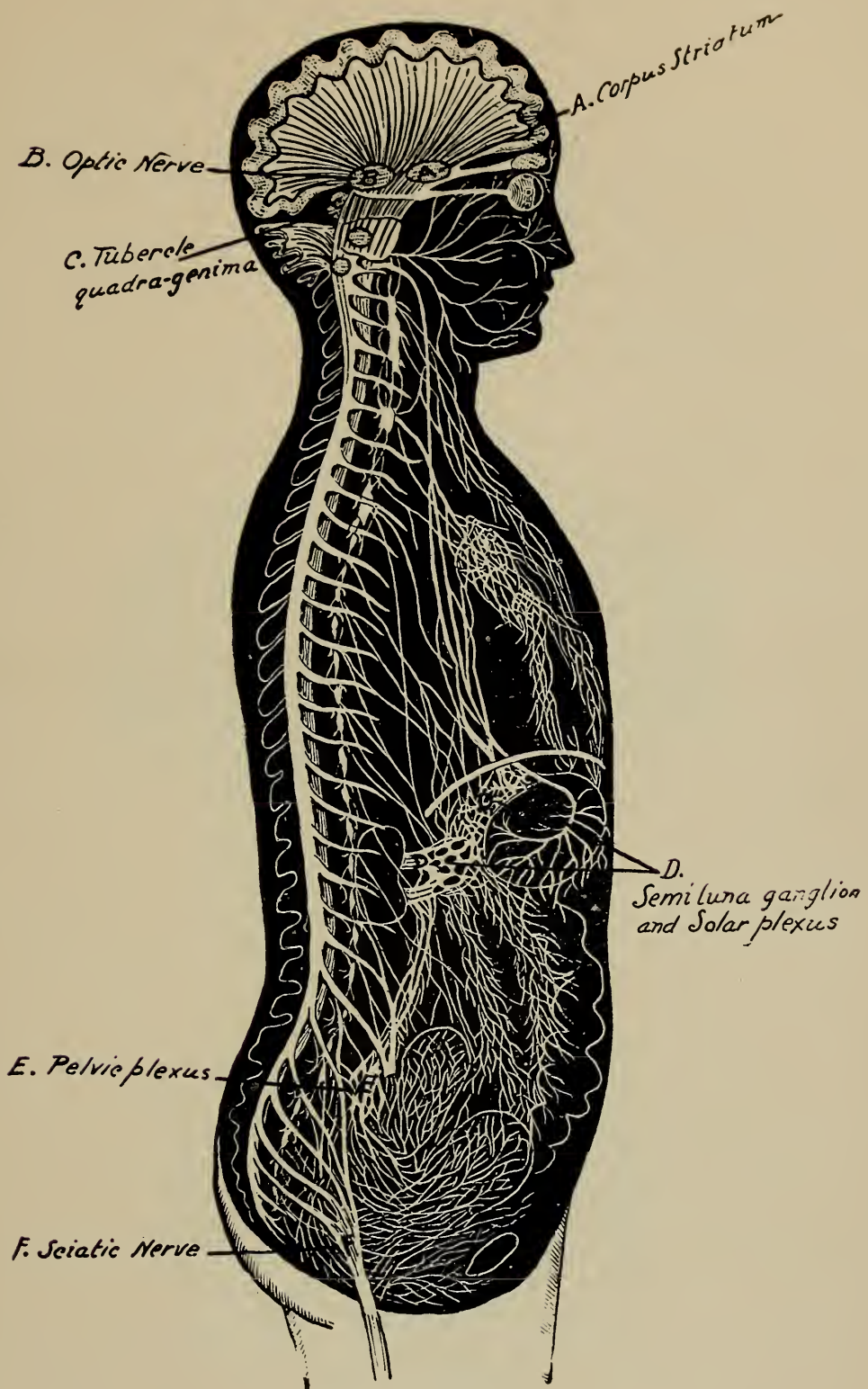
Before giving a general description of the organs of the body as represented in Plate I, the entire nervous system should be considered, inasmuch as it includes the cerebro-spinal and the sympathetic systems, which are represented in Plates I, II, and III.

Each system is also divided into ganglia, or centres, and nerves, or cords. The centres are composed of gray cellular tissue, in which nerve force is stored, and from which it is afterwards evolved. The cords are



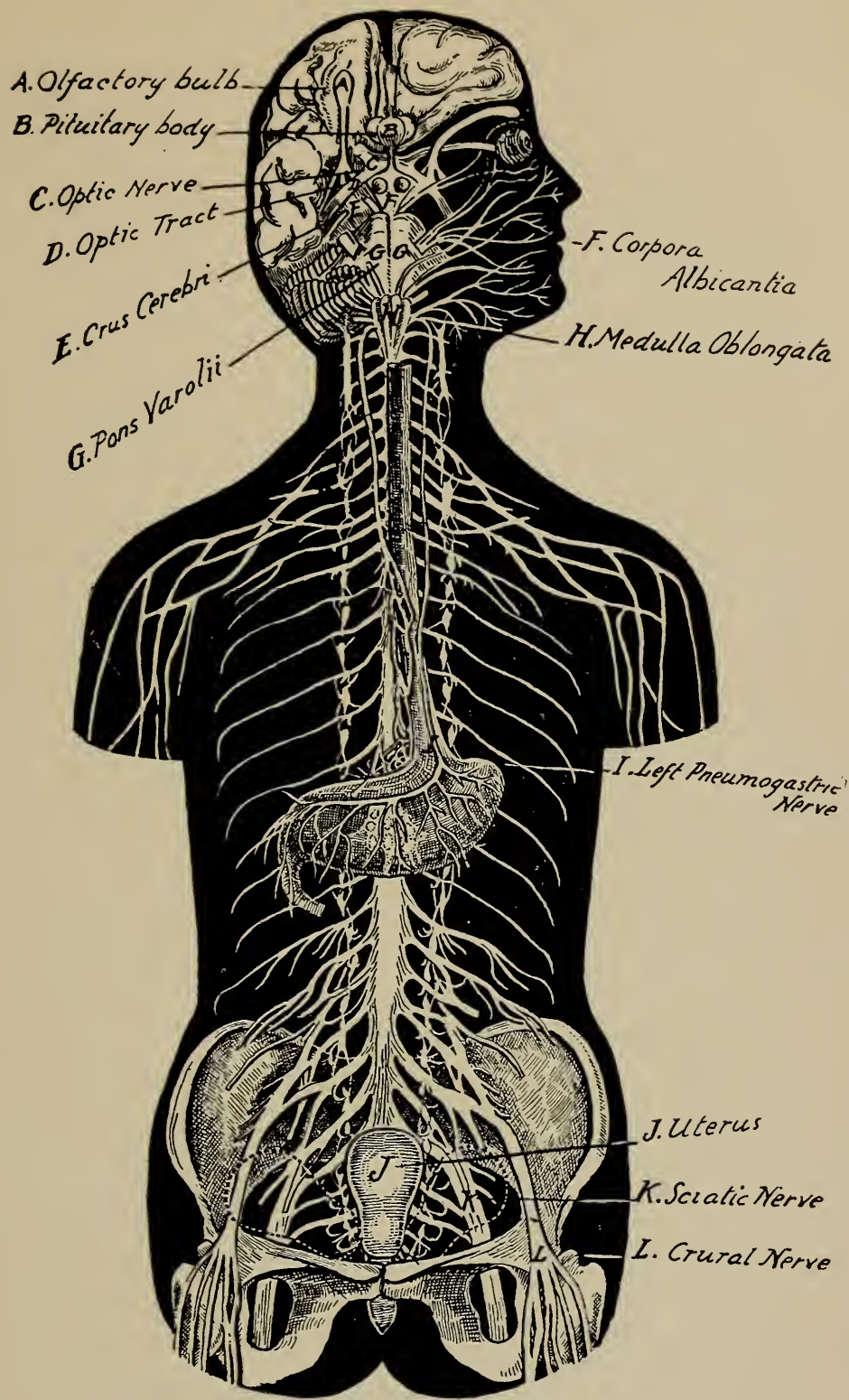
Cerebro-Spinal System.

PLATE I.



Sympathetic Nervous System.

PLATE II.



Nervous System.

PLATE III.

composed of white fibres arranged to form cord-like nerves, which conduct nerve force or impressions to and from all parts of the body and to the highest nerve centres, which are the cerebellum and the cerebrum.

The sympathetic nerves are much smaller than the cerebro-spinal nerves. All the sympathetic ganglia have nerve fibres passing to and from them. The spinal cord is the source of a great many sympathetic fibres. The cerebro-spinal nerves and ganglia are closely connected with the fibres of the sympathetic nerves in nearly every part of their course. These ganglia have nerve fibres traversing them; nerve or ganglionic corpuscles seem to give origin to these fibres, but there are other corpuscles that apparently are free.

"The large white fibres are especially characteristic of the cerebro-spinal nerves; the smaller white fibres, notably of the sympathetic nerves. Yet in some cases there is no certainty whether the nerve fibres are derived from one system or the other; they may be derived from either source. Both the cerebro-spinal and sympathetic nerves have the power of conducting, transferring, reflecting, increasing or controlling impressions made upon them, but their mode of conducting is modified by ganglia."[1] This proves without a doubt the fact that they contain within their own substance the apparatus by which their motions are primarily governed.

"It seems to be the general rule, at least in the higher animals which have both spinal and sympathetic nerves

[1] In many instances, possibly in all, the ganglia may be considered as supplemental brains. They largely govern the involuntary motion and processes over which the will of the physical brain has little or no control. But the mind may be so educated as to be capable of controlling some of the actions of the physical body now termed involuntary.

much developed, that the involuntary movements excited by stimuli or irritation and conveyed through ganglia are orderly, like natural movements, while those excited through ganglia are convulsive and disorderly." For example: pressure upon the nerves without the ganglia will cause disorderly movements which are sometimes, but incorrectly, described as "hysterical."[1]

All physiological processes must of necessity, either directly or through vaso-motor fibres which supply the blood-vessels, be under the influence of the sympathetic system.

In the evolution of animal life, as one system after another is developed to the highest, which is the nervous system, it becomes the most sensitive to the abnormal action of the different lower systems. Injuries to portions of the nervous centres, or pressure upon individual nerves, frequently result in defective nutrition of the parts supplied by the injured nerves. Thus an injury to the spinal cord is sometimes followed by gangrene or by localized necrosis in the paralyzed parts; this may, and commonly does, take place very gradually. Intense mental suffering or physical disturbances often cause convulsions.

Evidence of the influence of the nervous system upon nutrition is furnished by those cases in which mental

[1] From the Greek word meaning the womb. Both the Greeks and the Romans believed that the nervous ailments of woman were due to a disordered condition of this organ. A modern science of diagnosticating has proved that irritation or pressure upon the nerves, especially the sympathetic nerves or ganglia of the body, causes reflex irritation of the various nerve centres of the brain; therefore it is not the uterus (or womb) alone that causes reflex nervous disturbances, but it is the irritating pressure of the other organs as well.

anguish, caused by grief or severe neuralgia, causes the hair to become gray very rapidly, or the body to become extremely emaciated in a very short time. The development of the mind corresponds to its ideas of life and appreciation of its surroundings. It is quite true that a person can judge of the feelings of others only by those of which she herself is conscious, as in a sense unconsciousness limits knowledge. The wider the difference between individuals and their surroundings, the less capable is each of understanding the other.

CHAPTER V

THE NORMAL BODY.—THE RESPIRATORY SYSTEM

CONTENTS.—The Vital Power of each Individual Body operates according to Fixed Laws.—All Living Vegetable and Animal Bodies possess Respiratory, Digestive, Circulatory and Nervous Systems which vary in Complexity.—The Mind requires Mental Food and Exercise as the Body requires Physical Food and Exercise.—Respiration includes two Processes: Inspiration and Expiration.—Oxygen deprived of its Electricity cannot support Life.

THE respiratory nerve centres of the brain and the respiratory organs of the body form a special system through which the vital elements of the atmosphere enter the body and act upon the protoplasmic material — the basis of all physical bodies. These chemic actions convert protoplasm into various kinds of cells, to form the tissues of which all physical bodies are composed. The vital power of each individual body operates according to fixed laws to evolve normally the different systems of the body. It converts food into differentiated protoplasmic material, and the latter entering the circulatory system is carried to the various cells of the body, where it is again changed into special living tissue. Originally protoplasmic or physical materials are gases, then liquids, semi-solids, and finally solid or living tissue, according to fixed laws of chemical and physical combination. All living vegetable and animal bodies possess respiratory, digestive, circulatory and nervous systems, which vary in complexity, and through which vital creative powers evolve different physical bodies and individual lives.

We learn that normal conditions of the body are absolutely necessary to the highest physical and mental development; that impure blood dulls the consciousness of right and wrong, and enfeebles both the body and mind; so impure thoughts will cause the mind and body to act abnormally. The mind requires mental food and exercise as the body requires physical food and exercise.

Next to the nervous system the respiratory system is of the greatest importance. Its normal action is absolutely necessary to the highest physical development, and is a great physical factor in developing the mind as well. The organs of respiration are the lungs, the muscles of the chest, and the diaphragm. Respiration includes two processes: inspiration and expiration.

Inspiration is the act of filling the lungs with air, so as to distend their numerous air-cells, thus expanding the muscles between the ribs, the external muscles that cover the chest, and increase the circumference of the diaphragm — the muscular partition that separates the thoracic cavity from the abdominal cavity. The air taken into the lungs by inspiration contains oxygen, the essential element by which the blood is purified. The oxygen, by the well-known process of endosmosis, immediately passes through the thin walls of the air-cells of the lungs and unites chemically with the waste or effete hydro-carbons of blood, to form carbon dioxide, or carbonic acid gas. The latter, by exosmosis, enters into the air-cells of the lungs and is expelled in the process of expiration.[1]

[1] This process is merely one of ordinary dialysis. Oxygen can readily pass one way; that is, from without to within, but not in an opposite direction. Carbon

During expiration the air-cells, the muscles of the chest and the diaphragm are all contracted to force the impure air from the lungs. When pure air is taken into the lungs the electricity contained in the oxygen immediately passes over the nerve fibres and cords to all the nerve centres. Oxygen deprived of its electricity cannot support life. For normal respiration the clothing must be loose and light in weight. In standing or walking, the weight of the body should rest upon the arches of the feet, the greater part of the weight pressing forward on the balls of the feet. The abdominal muscles should be kept in atonic contraction to support the abdominal and pelvic organs, and the chest expanded to allow free respiration. This correct position of the body inspires the mind with hope and courage to aid in the development of a pure and noble life.

dioxide can readily pass outward, but not inward. This expedient is often employed in certain chemical analyses. Mixed matter containing both crystalloids and colloids are held in a bag made of parchment or skin, and the latter is suspended in a vessel of water; the crystalline substances pass readily through the parchment and diffuse through the water; the colloids, on the contrary, are retained.

CHAPTER VI

THE DIGESTIVE AND CIRCULATORY SYSTEMS

CONTENTS. — Food undergoes Chemical Change by the Addition of Secretions. — It is then emptied into the Blood, where it undergoes Oxidation. — Gently kneading the Bowels twice a Day aids Digestion. — Warm-water Injections in Cases of Severe Constipation, prevent Rectal Fistula. — Some Glands of the Body separate Certain Materials from the Blood. — The Kidneys are Glandular Organs which secrete the Urine. — Lymphatics are an Aggregation of Small Cells enclosed in Connective Tissue. — They are found in all Parts of the Body except in the Surface Layer of the Skin, Nails, Hair and Cartilage. — The Lacteals are Lymphatic Vessels which convey the Chyle. — Circulatory Organs are the Heart, the Arteries, the Veins and the Capillary Vessels. — Arteries contain the Pure, Bright, Red Blood; the Veins, the Dark Blue Blood.

THE digestive system when in a normal condition changes the nutritious part of the food into a liquid termed chyle, which is taken up by the absorbent vessels and conveyed to the blood, while the innutritious part is expelled from the system through the digestive canal.

By thorough mastication and incorporation with saliva from the glands on both sides of the mouth, the food is prepared to pass through the œsophagus into the stomach; there it undergoes a chemical change by the addition of the gastric secretions from numerous glands. These secretions contain a digestive principle known as pepsin, which has the power of rapidly dissolving the fibrin of meat, including, of course, muscular tissue. Pepsin is the most powerful meat solvent known, but it has no effect upon living tissue.[1]

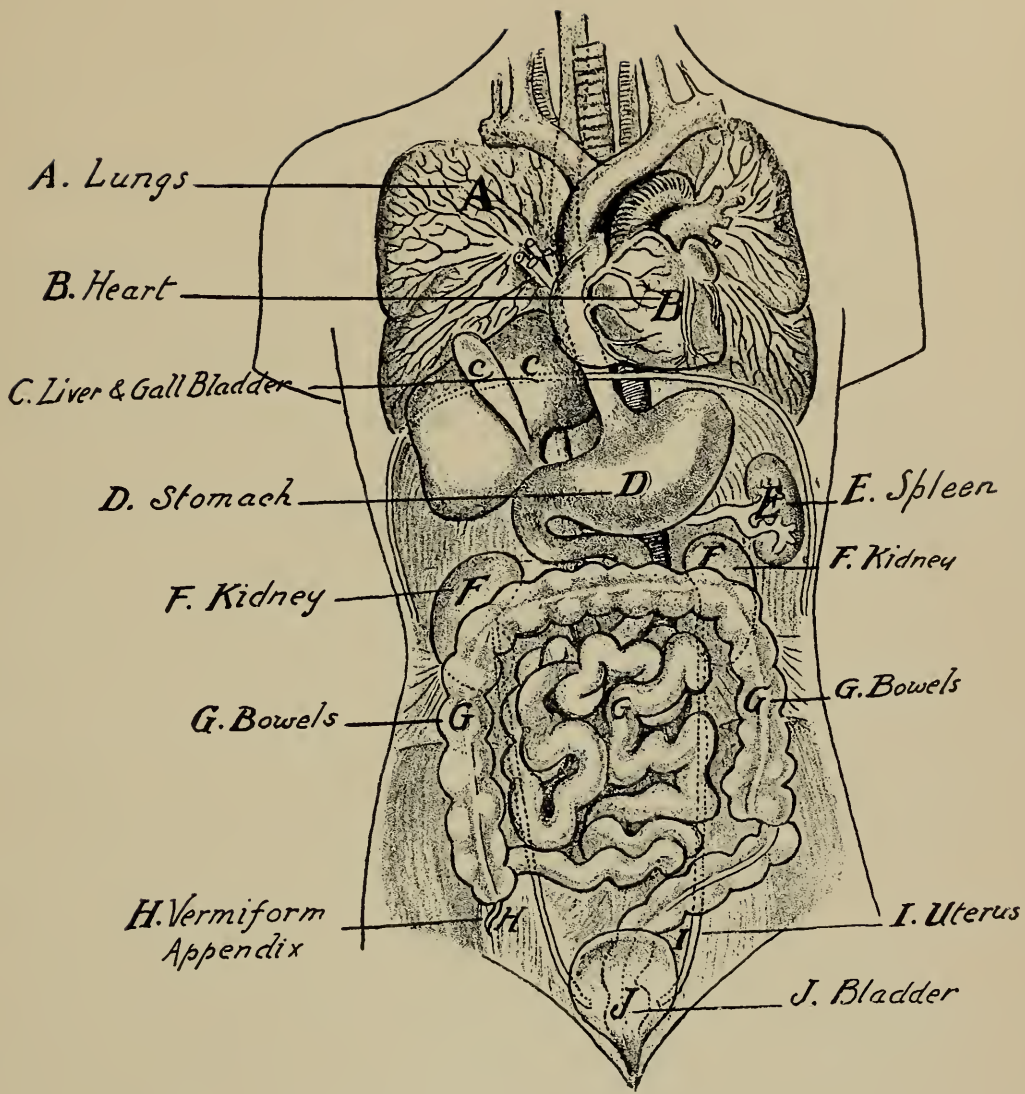
[1] The juice of the paw-paw and also that of the pineapple have a similar property, and under certain circumstances are highly useful as peptones.

After the food leaves the stomach it is immediately supplied with secretions from the liver, gall-bladder and pancreas; this semi-liquid food is then termed the chyme. As it passes through the small intestines, the intestinal juices or glandular secretions are added to convert the chyme into chyle — a liquid that is to supply the various cells of the body with nutrition. The solid part of the excrements, deprived of all nutritive matter, are expelled from the body. The entire length of the small intestine is about twenty-five feet. It is lined with velvety, fibrous elongations, each an absorptive tube, which projects into the digestive canal to absorb the liquid nutritive parts of the chyle.

From the intestines the chyle passes into the lacteal vessels, to be carried to a reservoir termed the receptaculum chyli, which rests upon the lumbar vertebræ. The large intestine is connected with the small intestine on the right side of the lower part of the abdomen. It is about five feet in length, and is divided into four parts: the ascending, transverse and descending colons and the sigmoid flexure.

At the beginning of the ascending colon, and posterior to its union with the small intestine, there is attached a now useless organ, the vermiform appendix, a small sac varying from three to six inches in length, its average diameter about that of a goose-quill.[1] As its canal

[1] The vermiform appendix seems to be a degeneration of an organ that in cud-chewing animals has developed into the proventrum. It has proved a troublesome heirloom of our former condition in nature. Inflammation of this organ is the ailment now known as appendicitis. It should be treated — not by hot-water applications, for these induce suppuration — but by liniments containing aconite and belladonna. Warmth tends to develop and accelerate suppuration instead of preventing it.



Digestive System.

PLATE IV.

connects with that of the large intestine, the small seeds of fruit eaten sometimes enters this vermiform appendix, causing severe inflammation and even death.

The ascending colon of the large intestine[1] passes upwards from the lower part of the right side of the abdomen to the under surface of the liver, where the transverse portion begins. The transverse colon continues across the upper part of the abdomen to the left side, and then becomes the descending colon. Passing downward, the latter terminates in the sigmoid flexure, and connects with the upper part of the rectum.

The rectum extends from the sigmoid flexure to the anus, which is the terminus of the alimentary canal; it varies in length from six to eight inches, passing downward and backward in front of the sacrum and coccyx. Near the extremity of the coccyx, it terminates at the anus. The rectum is well supplied with blood-vessels and nerves; in woman it is normally adherent to the posterior wall of the vagina. This fact should be remembered by women when operators insist on having the "American operation" of removing two or three inches of the rectum.

The glands opening into the large intestines are called the "solitary glands." They are more numerous in the beginning of the large intestine and the vermiform appendix, but are irregularly scattered over the rest of the intestines. These are the glands that in typhoid fever often ulcerate and become perforated, when the

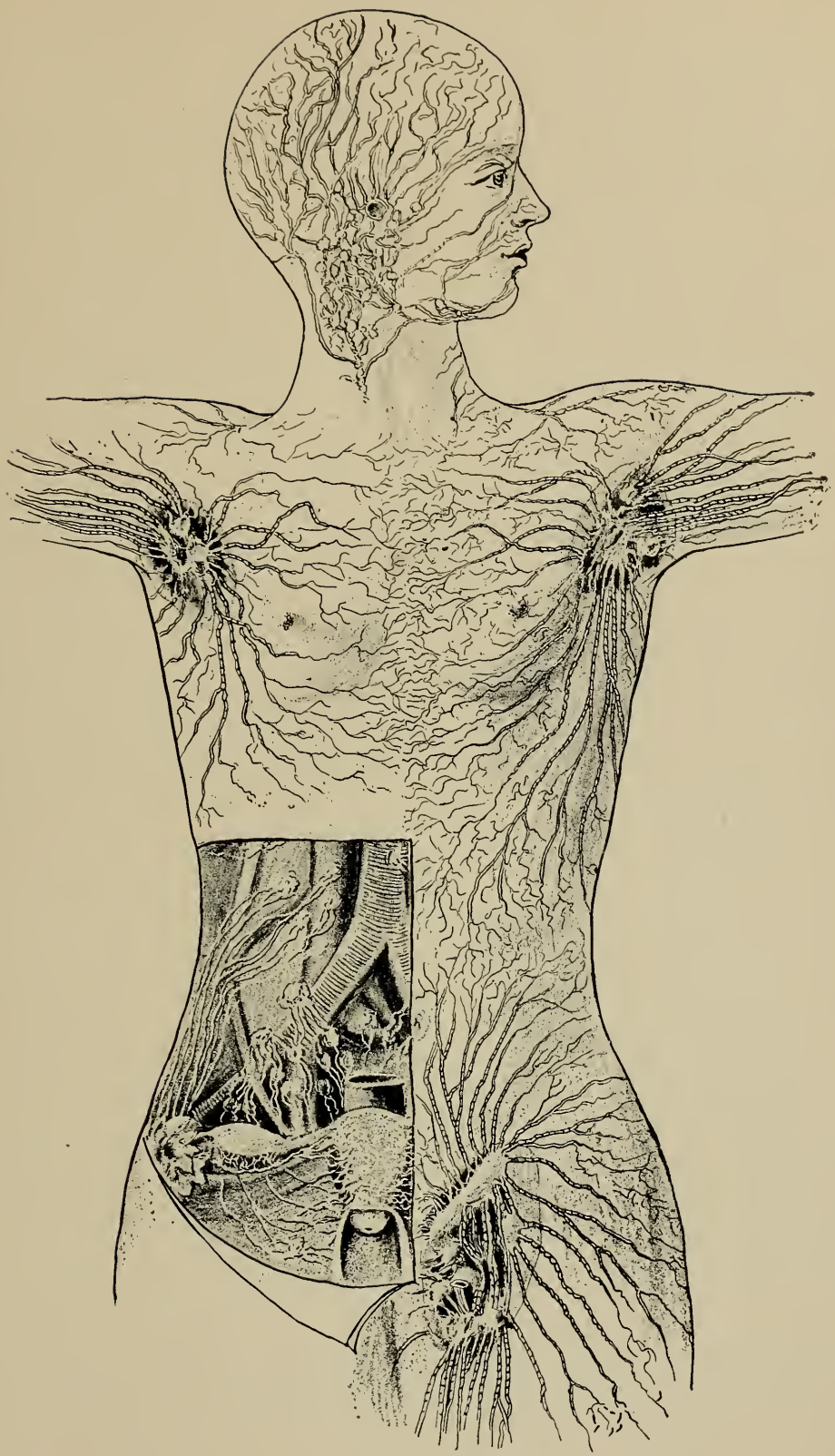
[1] Gently kneading the bowels throughout the entire length of the ascending, transverse and descending colons will aid in correcting indigestion, and injections of warm water into the bowels once a week for cleanliness will prevent rectal fistula.

patient during convalescence unwisely eats indigestible food. Some of the glands of the body separate certain materials from the blood and empty them into the alimentary canal to aid digestion; these glands are the salivary glands of the mouth, the liver, and the pancreas.

The kidneys are glandular organs which secrete the urine. They are placed one on each side of the spinal column, in the space termed the small of the back. The middle of the kidney rests on the waist-line at the back. The urine excreted by the kidneys is conveyed to the bladder through tubes, termed ureters. In health, the urine is of a light straw or amber color; it should be excreted from the bladder two or three times a day. The external opening of the bladder is called the urethra. The suprarenal capsules situated at the top of each kidney, because they have no excretory duct, are classified as ductless glands. The spleen is a blood-gland, located on the left side of the body, and is supposed to manufacture the white blood corpuscles. It is also a ductless gland.

The lymphatic glands are an aggregation of small cells enclosed by connective tissue into which some lymphatic vessels enter and from which others originate; they secrete the lymph, the watery part of the blood. They are found in all parts of the body except in the surface layer of the skin, nails, hair and cartilage. The lacteals are the lymphatic vessels that convey the chyle from the intestinal canal.

In the process of digestion the nutritious part of the food is converted into chyle and taken up by the absorbent lacteals of the lymphatic system. The lacteals



Glandular System.

PLATE V.

carry the chyle to the receptaculum chyli, in the lumbar region of the spine. The chyle is conveyed from the receptaculum chyli by the left thoracic duct along the spine, until it reaches the left subclavian vein at the root of the neck; here it is poured into the blood.

The right lymphatic duct conveys lymph from the right side of the head, neck and thorax and upper right extremity of the right lung, right side of the heart and upper surface of the liver. The right lymphatic duct opens into the right subclavian veins, and the left lymphatic duct empties into the left subclavian veins, just before the latter unite with the internal jugular veins, to form the descending vena cava. At this point the liquid food unites with the venous blood just before the latter enters the lungs, where it is converted into arterial or tissue-forming blood. Once in the lungs, the venous blood is cleared of waste and impure matter by its union with oxygen. From the lungs the oxygenated blood is conveyed to the heart, and from the heart through the arteries to all the tissues of the body.

The circulatory organs are the heart, the arteries, the veins and the capillary vessels. The capillaries connect the arteries and the veins at their distal ends; the circulatory tubes carry the blood to and from all parts of the body. The pure blood from the lungs enters the left side of the heart; from there it is forced through the aorta and other large arteries throughout the body, until the blood reaches the extremities of the arteries, termed the capillaries.

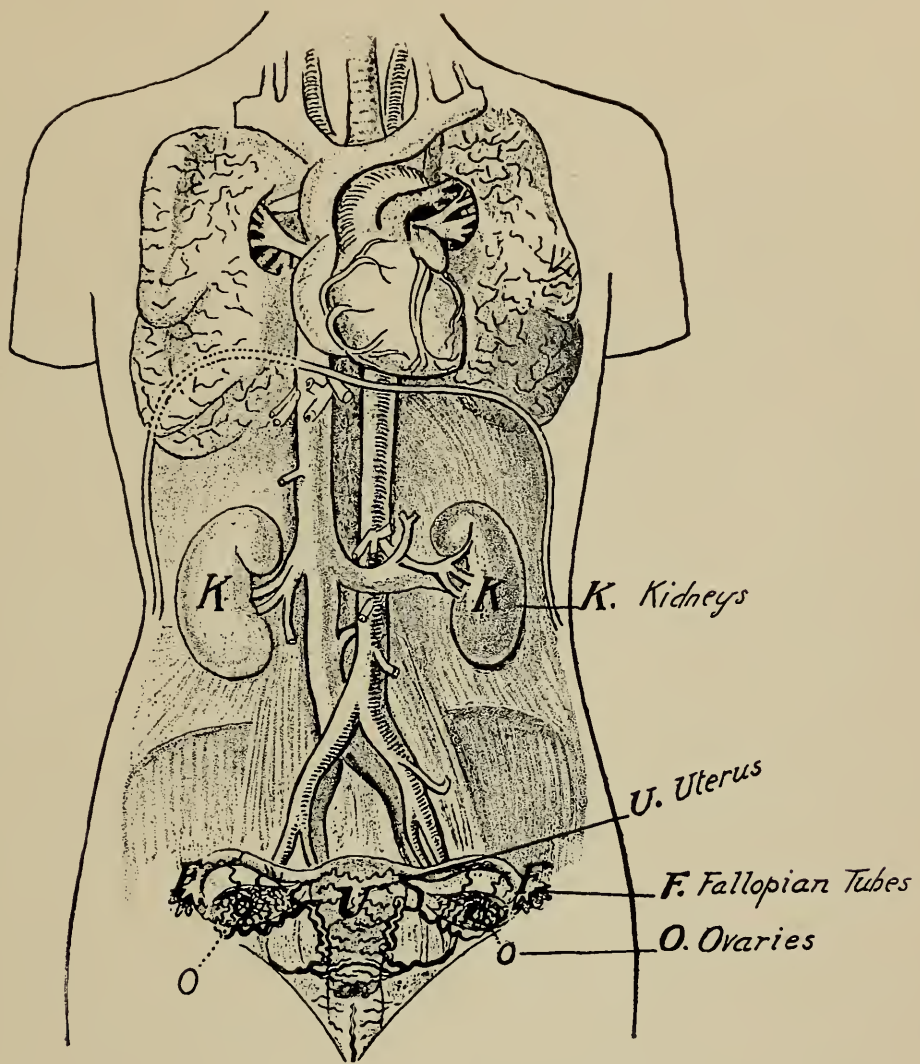
By these minute vessels the blood comes into immediate contact with all the tissues of the body, and supplies

them with nutrition. Another set of minute capillaries originates in the tissues and carries the excretory material from the cells into the large blood-vessels called the veins. The veins begin with the capillaries, becoming larger and larger as they near the right side of the heart, where they empty the blood into the heart by two large veins. One, termed the ascending vena cava, carries the blood from the lower extremities, pelvis and abdomen to the auricle or upper cavity of the right side of the heart. The other, termed the descending vena cava, carries blood derived from the head, neck, upper extremities and walls of the chest, to the right side of the heart.

From the right auricle in the upper part of the heart the blood flows into the right ventricle or lower cavity of the heart; from there the blood, by the contractions of the muscles surrounding the ventricle, is forced through the pulmonary arteries into the lungs, where the impure blood is oxidized.

The pulmonary veins carry the oxygenated or pure blood from the lungs to the left auricle; from this distributing point the blood flows into the left ventricle. By strong contractions of the muscles surrounding the left ventricle, the blood is forced into the aorta and through all the arteries to the cells of the various organs and to the extremities and surface of the body.

The arterial or pure blood is of a bright red color; the venous or impure blood is of a dark blue color. Branches from the aorta and vena cava carry blood to and from the uterus, ovaries and fallopian tubes.



Circulatory System.

PLATE VI.

CHAPTER VII

ABDOMINAL AND PELVIC ORGANS

CONTENTS. — The Peritoneal Membrane covers Abdominal and Pelvic Organs, and forms Ligaments to hold the Various Organs in Position. — Inflammation of the Peritoneal Membrane is termed Peritonitis. — Ligaments of the Uterus are Eight in Number: Two Broad Ligaments, Two Posterior Ligaments, and Four Anterior Ligaments — External and Internal Pelvic Organs. — The Infant and Adult Female Pelvic Organs. — Their Normal Size. — Normal Ovaries are Small Glandular Bodies, the Size and Shape of an Almond. — Interior of Ovaries.

PLATE VII. represents the peritoneal membrane which covers the abdominal and pelvic organs and forms ligaments to hold the various organs in position. This covering lines the abdominal cavity in front, reaching to the anterior and upper part of the bladder; it passes over the top of the bladder, reaches down to the neck of the uterus, and from there passes over the top of the uterus and down until it reaches a space between the vagina and the rectum; it then passes upwards and incloses within its folds the intestines, stomach and liver. The membrane envelops the abdominal organs, and forms everywhere a completely closed sac, with numerous pockets and divisions.

The peritoneal membrane is subject to severe inflammation, arising from injuries or colds. When inflammation occurs, it is termed peritonitis. This disease often occurs during confinement. Inflammation of the cellular tissue between the peritoneal folds is termed cellulitis. It often occurs in young girls from over exercise

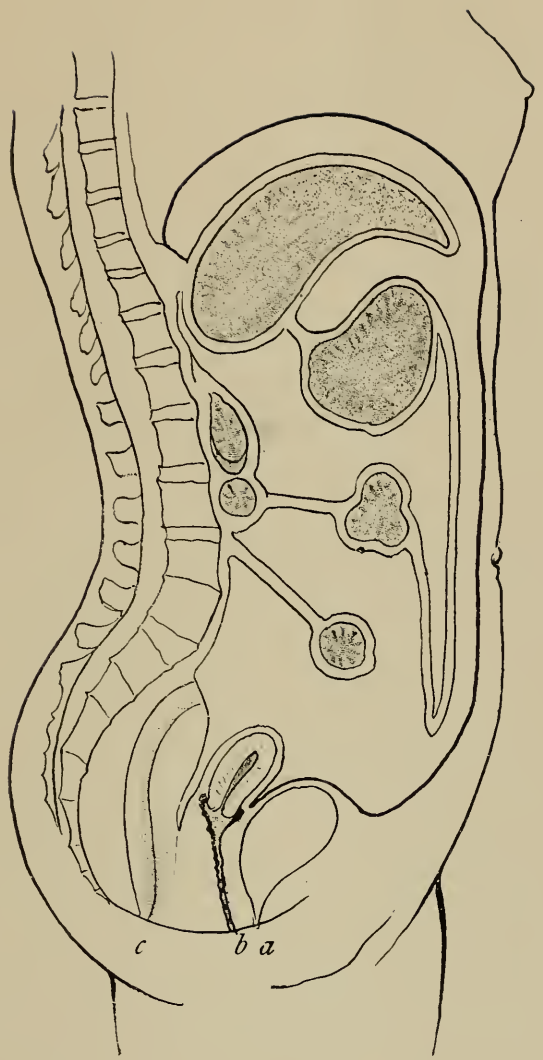
and exposure to cold, or from drinking ice water or eating ice cream during or near the menstrual period.

In Plate VII. are represented three openings of the body: the urethra (*a*) — the canal opening into the bladder; the vagina (*b*) — the canal extending to the uterus; and the rectum (*c*) — the canal opening into the intestines. The firm tissue lying between the vagina and rectum is called the perineum. During the birth of a child this tissue is often torn or lacerated. If such an accident occurs, the torn edges of the tissue should be united as soon as possible after the child is born, for, on account of long-continued pressure upon them, the tissues are not then so sensitive.

Pelvic as well as abdominal ligaments are formed by the peritoneal membrane. The ligaments which aid in the support of the uterus and ovaries are eight in number: two broad ligaments, two round ligaments, two utero-vesical or anterior ligaments, and two utero-sacral or posterior ligaments.

The peritoneal membrane separates the abdominal cavity from the pelvic cavity, and sustains within its folds all the abdominal and pelvic organs of the body. These folds constitute the ligaments by which these organs are suspended from the posterior part of the body. As the peritoneal membrane passes both sides of the uterus to each side of the pelvic basin or cavity, it divides the pelvis into two portions. The anterior part contains the bladder, urethra and vagina. In the posterior part, when these organs are in normal positions, are the rectum, the fallopian tubes and the ovaries.

The anterior ligaments are formed by two peritoneal



Peritoneal Covering.

Plate VII.

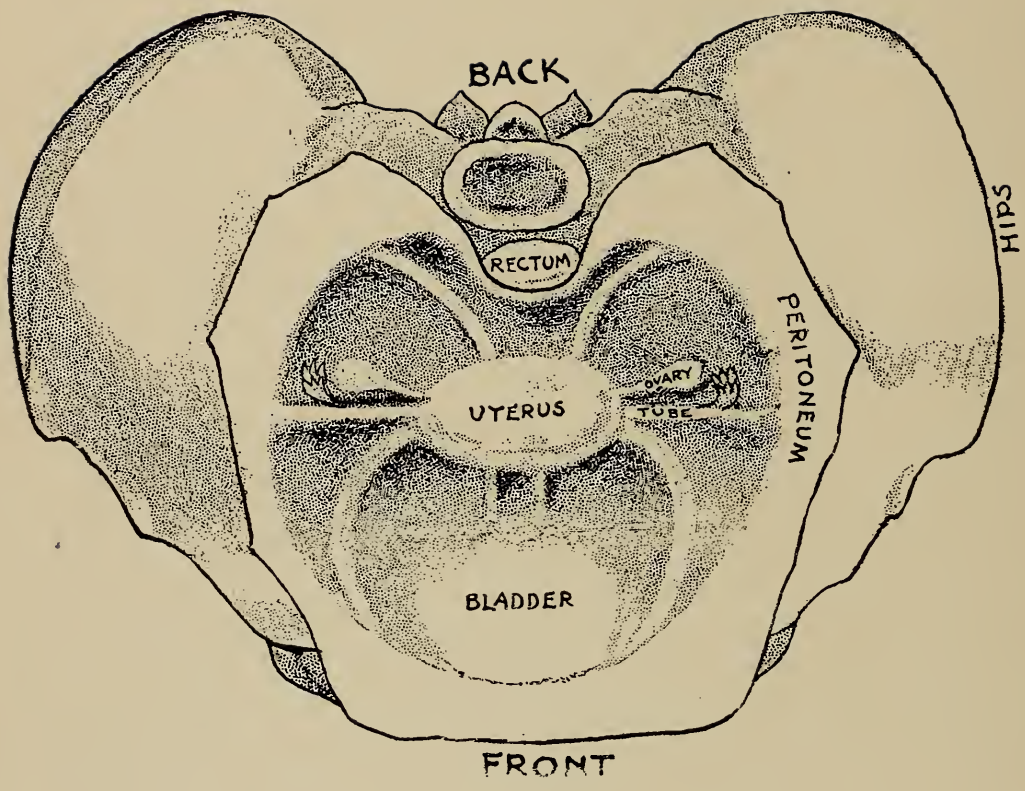

BACK
RECTUM
HIPS
PERITONEUM
OVARY
TUBE
UTERUS
BLADDER
FRONT

PLATE VIII.

folds, which extend from the neck of the uterus to the bladder. The two round ligaments are fibro-muscular cords lying within a fold of the peritoneum; each ligament has its origin in the upper side of the uterus, and, passing forward on either side of the bladder, is lost in the fatty tissue of the mons veneris and labia majora.

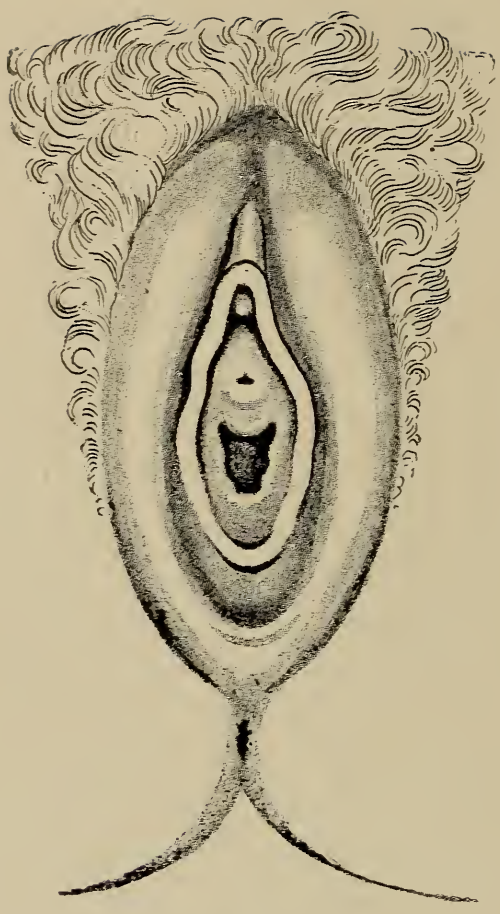
The round ligaments of the uterus are those which "operators" open the abdomen in order to shorten. They remove a piece three or four inches from each ligament, and stitch the remaining part of the ligament to the surrounding tissue. They prevail upon uninformed women to believe that this operation will support the uterus. It invariably fails to do so, however, unless the uterus is drawn forward and stitched to the abdominal wall, and then, inasmuch as it presses upon the bladder, it causes frequent urination and serious disturbance of the entire nervous system. If conception occurs, a miscarriage usually takes place before the third or fourth month, because the uterus is held down by attachments and by shortened ligaments. No well-informed woman will ever submit to this Alexandrian operation or to the ventrical fixation.

From the round ligaments the peritoneal membrane passes backward, where it unites into two lateral folds which extend from each side of the uterus to each side of the pelvis. The fallopian tubes pass along the upper margin of these folds. The fimbriated extremities of the fallopian tubes open into the peritoneal cavity, thus connecting a mucous with a serous surface. The ovaries rest upon the posterior surface of the posterior folds of the broad ligaments.

The peritoneal membrane passes backward on each side of the rectum, and by two folds forms the posterior ligaments. It passes over the top of the bladder, the uterus and the front of the rectum, adhering to these organs, and by the folding of this membrane forms ligaments, which aid in their support. Being elastic tissues, this membrane is easily extended or contracted when in normal condition; but if the body is in an unhealthy condition it becomes very relaxed.

The vulva, or the external organs of an adult woman are: the mons veneris, labia majora, labia minora, urethra, clitoris, and vagina. The labia majora are two external folds extending downward from the mons veneris to the anterior boundary of the perineal body. The labia are thicker in front than behind, and are joined at each extremity, forming an anterior and posterior commissure; the interval left between the posterior commissure and the interior margin of the anus is about an inch in length, and constitutes the base of the perineum.

The labia minora are two small folds of mucous membrane interior to the labia majora. They extend backward an inch and a half on each side. The labia minora lie on either side of the orifice of the vagina. They are continuous externally with the labia majora, and internally with the inner surface of the vagina. The clitoris is a small body of erectile tissue situated beneath the anterior commissure, and partly between the anterior extremities of the labia minora. The vestibule is a triangular, smooth surface, on each side of which is the labia minora. The clitoris is anterior to the entrance



Normal opening of Vagina.

Plate IX.

of the vagina and posterior to the vestibule. The urethra is situated about an inch below the clitoris and near the anterior margin of the vagina. When normal the vaginal opening should be as represented in Plate IX.

The parents of every newly born child should ascertain if all the external openings of the body are in normal condition. The opening most frequently defective in male children is that of the penis; in female children that of the vagina. Both are due to abnormal constriction, often caused by inherited inflammatory conditions. These defects should be corrected as soon as possible, or serious conditions arise; cleanliness of these parts is absolutely necessary, or vicious habits will be formed. Parents are responsible for these unhealthy conditions in their young children.

The vagina (Plate VII) is a musculo-membranous canal extending from the vulva to the uterus; the upper part of the vagina is attached to and completely encircles the neck of the uterus, about an inch above its external opening. Thus in examination by speculum only the lower part of the uterus and the vaginal walls can be seen; the interior part above the vaginal attachment cannot be seen through the speculum, as many have been taught to believe.

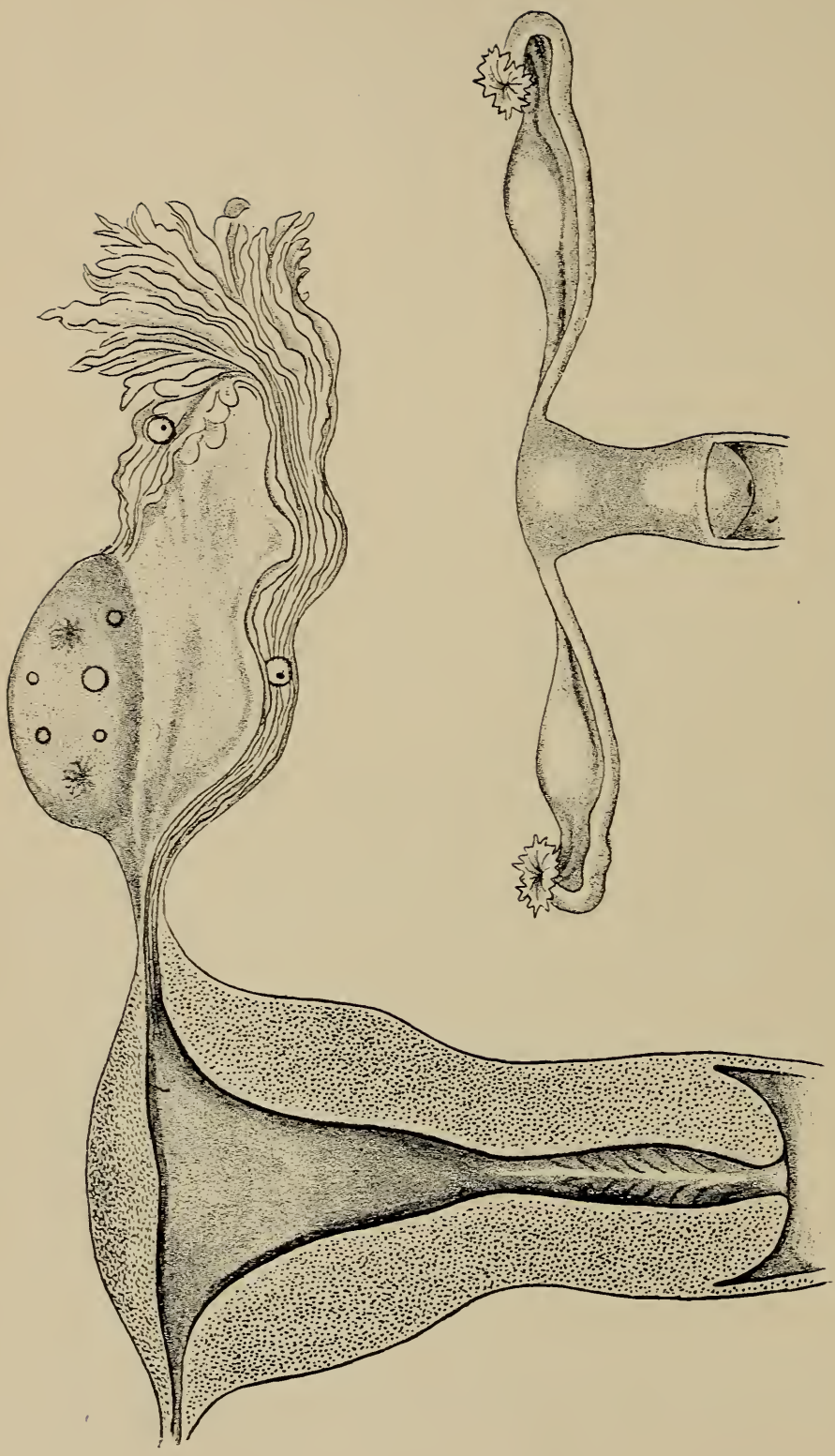
The anterior and posterior walls of the vagina should lie in contact, as in this way they aid in supporting the uterus. No pessary should be worn that distends the vagina, for this would dilate the vaginal walls and draw down the uterus. These walls are not smooth, but lie in small folds. Excretions or discharges from the glands

of the uterus pass down and lodge in these folds; it is therefore absolutely necessary for health and cleanliness to use a vaginal injection at least once or twice a week. Injections should be taken before retiring at night, to avoid taking cold. In case of excessive and too frequent menstruation, instead of injections use a tonic suppository once or twice each week, as the suppository removes the excretions, and aids in producing and maintaining health of the pelvic organs.

As has already been described, the pelvic organs of woman are situated both on the inside and outside of the body. The pelvic organs of man are normally situated entirely on the outside of the body.[1] The wisdom of this difference of arrangement of the human sexual organs is easily understood when it is remembered that the mechanical work of the world, which requires severe physical labor, also requires a human body suited to accomplish that labor. The object of the mechanical work is to change the crude elements of the earth into finer material for the benefit and advancement of the human race. As mechanical work requires so much lifting and severe exposure to mechanical forces it is necessary to have the sexual organs external to the body, so that the organs contained in the abdomen could not be forced down upon the pelvic organs, and so cause displacement, inflammation, and disease, thus enfeebling the race.

In order that the child in its earliest existence should have protection and care, the special physical work of

[1] In infancy the testes are within the pelvic cavity, frequently not descending until the child is several years old.



Adult and child Uterus and Ovaries.

PLATE X.

the prenatal care of the child was given to woman; not that woman was mentally inferior or superior to man, but merely because her pelvic organs were located in the body. To man was given the mechanical labor of the world merely because his pelvic organs were located externally to the body, and not because he was mentally inferior or superior to woman. In the beginning Adam and Eve were created mentally, morally and socially equal, as the divine Family are equal, although each has a special work in the evolution of the world.

Plate X represents the infant and the adult female pelvic organs in their normal size. These organs occupy the middle of the pelvis, between the bladder and the rectum. In shape the uterus resembles an inverted pear; the upper part is termed the body, or fundus; the lower part the cervix. The constricted part between the body and the cervix is called the neck. The walls of the uterus are about an inch in thickness, and are composed of strong muscular fibres; the interior of the uterus is lined with mucous membrane. Opening upon the surface of the mucous membrane are the uterine and nabothian glands. In its physical properties the secretion of these glands is similar to that of the seminal fluid of the male. These fluids are both concerned in the function of reproduction.

The cavity of the uterus is triangular in shape. At each side of its base are the openings into the fallopian tubes. At the apex of the triangle is an opening termed the internal os, which, passing through the neck to the cervix, opens into the cervical canal, where there is another opening, termed the external os. The latter

opens into the vagina. The length of the interior of the normal uterus is three inches; the width at the base is about an inch and a half.

The opening in each side of the body of the uterus passes into the fallopian tubes. These tubes are funnel-shaped, the smaller end being attached to the side and upper part of the uterus. The outer expanded end of the tube is surrounded by fringe-like processes, one of which is attached to the ovary, another extending to the side of the pelvis. The rest of these fringe-like extremities are unattached and free.

The ovaries are small glandular bodies. Each is about the size and shape of an almond, and measures about one inch and a half in length, three-fourths of an inch in width, and nearly one-half an inch in thickness. Each ovary is attached to the side of the uterus by a ligament composed of fibres, into which some of the uterine muscular tissues are prolonged. Each ovary is also connected with a corresponding fallopian tube by one of the fimbria or fringe-like processes.

Plate XI represents the interior of an ovary highly magnified. The Graafian follicles are round or slightly oval cavities of the ovaries, each of which contains one or more ovules. The ovule or female germ-cell is a collection of grandular protoplasm containing a round body termed the germinal vesicle, in the centre of which is the germinal spot. The human ovule at the time of its being discharged from the ovary has an external, transparent, membranous covering termed the vitelline membrane.

The small cavities or scars upon the surface of the

Magnified Ovary.

Plate XI.

ovaries from which the ovule has escaped are termed the corpus luteum. After the ovule has escaped from the surface of the ovary it passes down through the fallopian tube into the uterus and vagina with other excretory products. Unless conception occurs, by its union with the spermatozoon contained in the semen from the male, it is finally excreted.

The Graafian follicle increases in size by the production of a liquid, the liquor folliculi, within its cavity, surrounding the ovule. As this liquid increases in quantity by the increased blood supply, it distends the wall of the Graafian follicle, causing it to project from the surface of the ovary and until it becomes so thin that it finally bursts, discharging the ovule with some of the cells of the membrana granulosa. The ovule passes from the surface of the ovary into the fallopian tube on its way to the uterus.

CHAPTER VIII

PHYSICAL DEGENERACY. — PELVIC DISORDERS

CONTENTS. — Women should know the Cause of their Ill Health. — Symptoms of Displacements of the Uterus and Ovaries. — Antiflexion. — Antiversion. — Position to correct. — Retroflexion. — Retroversion. — Adhesions formed. — Electricity will remove Adhesions. — Uterus assumes the Correct Position while taking the Knee-chest Position. — Prolapsus Uteri, or falling of the Uterus. — Causes. — To correct Prolapsus of the Uterus. — Cervical Flexion. — Position to correct Cervical Flexion. — Imperforated Hymen. — Punctured Hymen. — Crescent-shaped Hymen. — Lacerated Hymen. — Annular Form of Hymen. — Presence of the Hymen no Evidence of Virtue, or is its Absence Proof to the Contrary. — Retention of Menstruation caused by Imperforated Hymen. — Presence of Hymen should be discovered as early as Possible. — Pelvic Hematocele. — Subperitoneal. — Introperitoneal. — Abnormal Growths of the Uterus and Ovaries. — The Prevailing Causes of Disease of the Uterus and Ovaries. — The Higher Education of Women tends to decrease the Congestion and Diseases of the Pelvic Organs. — Hypochondria. — A Diseased Imagination. — Hysteria. — Reflex Irritation of the Higher Nerve Centres.

WOMEN should know the cause of their ill health. One of woman's greatest needs is to understand better the cause of disease. In general they know very little concerning these subjects, nor do they know how to prevent the nervous diseases and surgical operations by which so many thousands of women every year are becoming the victims. The causes are numerous, yet not so numerous but that women may discover them and in the near future prevent unnecessary operations which are now constantly being made.

As this book is exclusively for women, it will consider in respect to women the ill effect of not understanding the necessary laws of health and the cause of prevailing

social diseases. As women are not entirely to blame for all the ills to which flesh is heir, the cause and effect of disease must be considered as also coming from other sources.

Well-informed women know that women have been ruled and dictated to by men ever since Father Adam assumed to be the head of Mother Eve. Men have dictated in regard to woman's dress, her form, her duties, and in fact have freely discussed the feasibility of allowing her to exist as an individual.

American women have reached the limit of their endurance of tyranny, submission and degradation; they have passed through these different stages. As a result a reaction has taken place, which has originated a determination to know the truth, or at least to have freedom of thought and action by which in time they can gain mental and moral courage and legal equality. They have also observed that their habits of dress concerning which men have always been so ready to dictate, and the styles which men have originated for women, are some of the means of keeping women in subjection and ill-health. They have learned that ignorant as well as immoral women dress conspicuously and enlarge artificially the busts and hips, because they are aware that their male associates desire it.

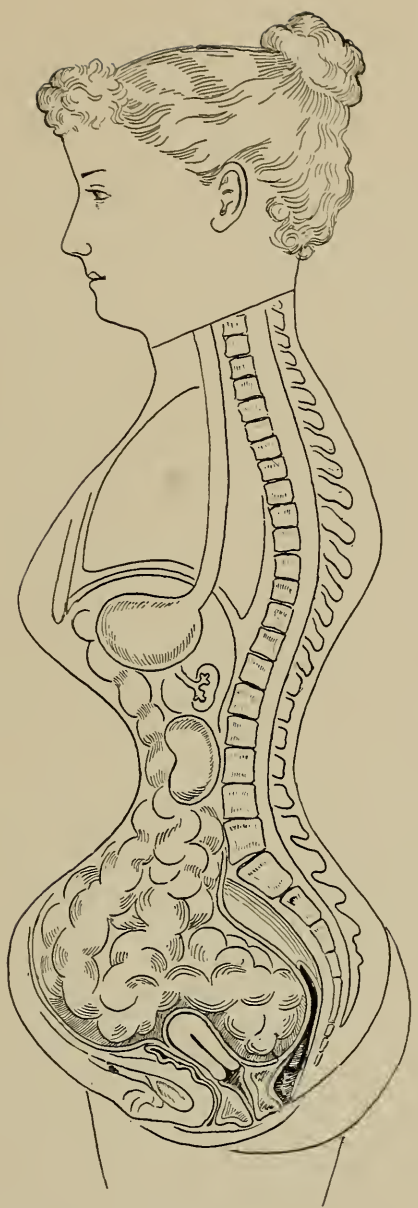
Even the savage races know that any part of the body becomes greatly enlarged by manipulation. They therefore enlarge all the sexual parts to the detriment of body and mind. Intelligent women are realizing that if the spiritual powers are not developed, the physical powers will rule the body and mind of both men and women.

When its object is voluptuousness, physical development excites the sensual desires and invariably degrades the mind. Such sensualists assume to be perfectly innocent of any evil motive, and quote the false saying that "to the pure all things are pure." They are nevertheless conscious of what they are attempting to accomplish, although they do not think that others can comprehend their motives.

Plate XII. represents the form produced by tight clothing and heavy skirts suspended from the waist. A constriction at the waist causes a protrusion of the abdomen, chest and hips; the abdominal organs are forced down upon the pelvic organs, causing constipation, frequent urination or a retention of the urine, and various displacements of the uterus and ovaries, resulting in serious disturbance of the nervous system.

Prominence of the bust and abdomen is suggestive of the preponderance of the physical nature, even, as is often the case, when it is the result of ignorance or inherited tendencies. Heavy clothing, as well as constriction of the waist, presses the intestines down between the uterus and the rectum, causing constipation and piles or hemorrhoids. Such conditions, however, may arise from other causes as well; but women should understand all the different causes and effects interfering with their health and happiness.

Symptoms of displacement of the uterus and ovaries are varied, and differ according to the nature of the various displacements. Prominent among the symptoms are headache, backache, pain in the shoulders, pain near the region of the heart, in either or in both



Constricted Waist.

PLATE XII.

Anteflexion of the Uterus.

Plate XIII.

sides above the hip, in the groins, in front of the abdomen, numbness or contraction of the limbs, disturbance of menstruation, pain in passing urine, constipation, piles, diarrhœa, nausea, extreme nervousness, excessive laughing, crying, talking, abnormal sensibility to fright, irritability of temper, restlessness, sleeplessness, languor, indisposition to exercise, despondency, indecision, timidity, and avoidance of all mental responsibility. All these symptoms are caused by irritation and pressure of the uterus or of the ovaries on the spinal and sympathetic nerves.

When displacement first occurs the pain is more severe, but as inflammation and irritability of the nerves subside, the condition becomes chronic and much more difficult to cure, especially if the uterus or ovaries from contact with the walls of the pelvis, rectum, or the bladder become attached to the peritoneal covering of these organs. Long-continued pressure may disturb the nervous system sufficiently to cause insanity or suicide.

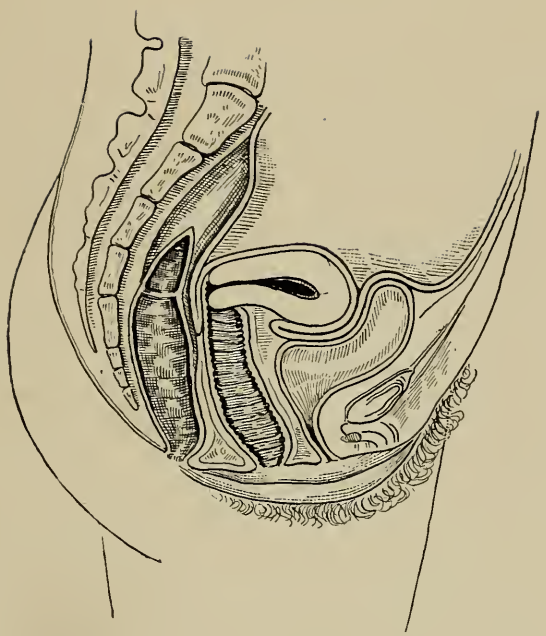
Plate XIII represents a displacement of the uterus termed antiflexion; the top of the uterus folds or flexes forward upon the bladder, or perhaps to the left or the right side. This form of displacement causes frequent urination when the top of the uterus rests upon the bladder; or if the top rests to one side or the other it will cause an acute or sharp pain in the part it rests upon. If the pressure remains long it causes a dull, continuous ache.

Antiflexion of the uterus usually causes retention of the menstrual flow, or pain when menstruation occurs;

these affections are termed amenorrhœa, or absence of the menstrual flow, and dismenorrhœa, or difficult menstruation. The pressure of the top of the uterus upon the sympathetic nerves causes various reflex sensations, producing pain in and above the eyes, intense nervous headache or extreme nervousness, and very often pain near the heart if the top of the uterus rests against the side of the pelvis in a direct line with the heart. Antiflexion greatly disturbs the entire nervous system, causing a tendency to cry, laugh or talk to excess, and to be intensely irritable.

Plate XIV represents antiversion of the uterus. In this form of displacement the top of the uterus falls directly forward, the lower part directly backward. The top may fall upon the bladder or at either side, causing frequent or painful urination. If the top is against the abdominal wall it causes pain in the tissues upon which it presses. The same symptoms, although not so severe, arise as in antiflexion, with the exception that in antiflexion menstruation is not painful, but excessive. This difference arises from the uterus being folded or flexed in antiflexion, preventing the flow from easily passing out of the uterus.

In many instances the cervix, or the lower part of the uterus, presses directly upon the rectum, causing either constipation or diarrhœa, and at other times the pressure is upon the sciatic nerve (see Plate II), causing pain and contraction of the limb. If the top of the uterus is far enough to one side it presses upon the crural nerve, as also seen in Plate II, where the uterus is represented by dotted lines. Pressure on the crural nerve causes pain down the side of the limb and foot.



Anteversion of the Uterus.

Plate XIV.

Antiversion usually causes a tendency to excessive menstruation from the time of its first occurrence. The flow becomes especially excessive between the age of thirty-eight and forty, usually increasing in quantity so long as menstruation continues, and is exceedingly difficult to check before the antiversion is corrected. When the pressure is more upon the back, that is, when the lower part of the uterus is against the lower part of the back, it invariably causes pain in the back of the neck or the lower part of the back of the head; this pressure often causes severe constipation, piles or diarrhœa. In either antiversion or antiflexion, the top of the uterus may, and frequently does, fall to one side or the other of the bladder, causing pain and soreness as well as a disagreeable feeling in the hip of the opposite side due to the tension on the ligaments and ovary.

Pressure upon the sympathetic nerves will cause pain near the region of the heart or at the shoulder, facial neuralgia and difficulty in breathing, due to irritation of the nerves and contraction of the muscles of the throat and chest. The reflex of such pressure may also result in pains through, and above the eyes, between the shoulders, and in the back just below the waist-line. The severe pain sometimes occurring in the groins is caused by a displacement of the ovaries, which are dragged forward and down by the uterus. Both antiversion and antiflexion should be corrected as soon as possible, as they immediately produce great disturbances of the nervous system. Leaning forward, lying upon the abdomen or any extreme physical exertion in lifting, walking, or reaching above the head frequently cause such displacements.

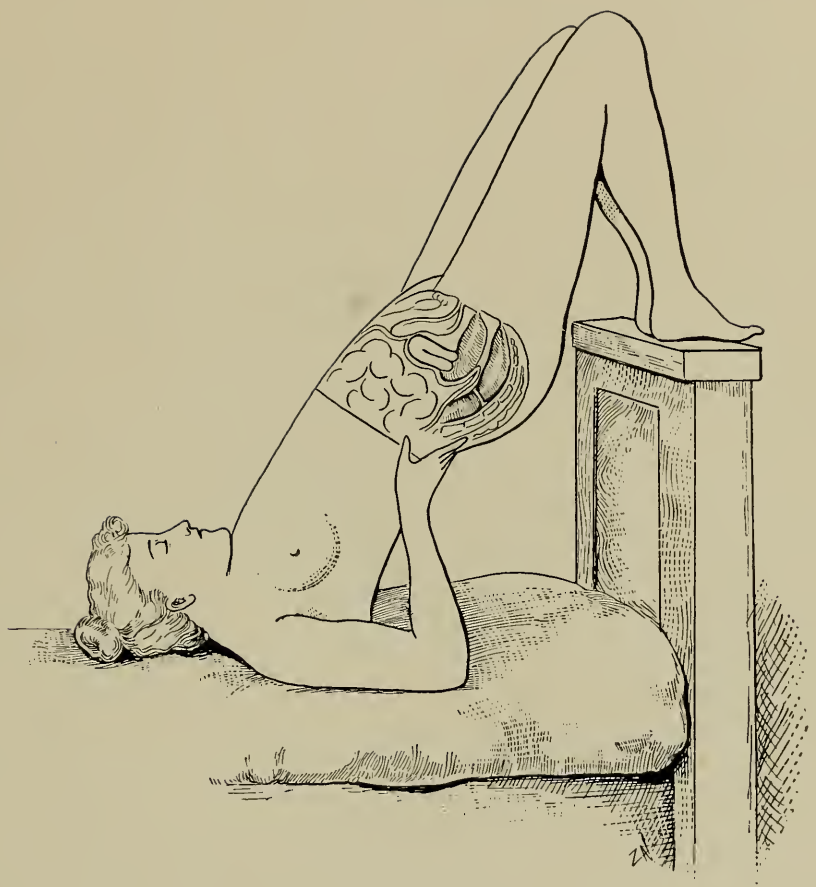
Plate XV represents the position to be taken a minute or two, at least four times a day, to correct antiflexion or or antiversion; if this position is fatiguing the back should be supported by pillows. In correcting such displacements of the uterus it is absolutely necessary to take this position. Very warm injections should be used also at least two evenings each week and a tonic suppository twice a week.

Use quite hot water when antiversion exists, but in cases of antiflexion, the injection should be warm only. If the displacement has recently occurred, such home treatment may be all that is required. In any case, however, the patient should consult a competent physician, in order to ascertain in what position the uterus is displaced. The physician will inform the patient of the character of the displacement, and what positions should be taken to aid in its correction, and will also prescribe such remedies as are necessary to improve the general health.

When retroversion and reflexion occur, the top of the uterus falls back against the rectum, or at either side of it.

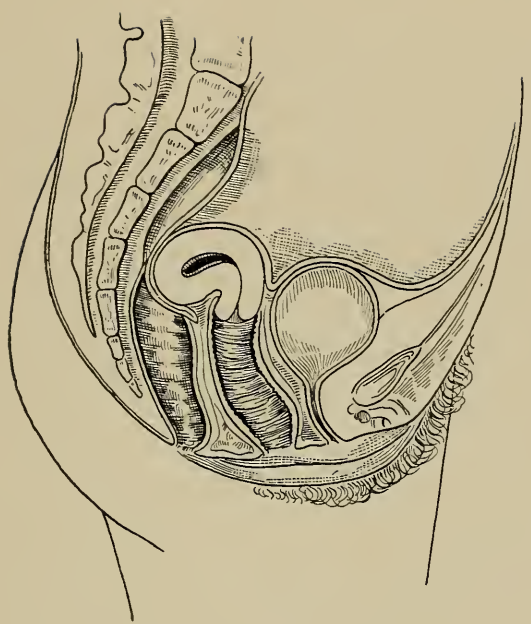
Plate XVI represents a form of retroflexion in which the top of the uterus is turned backwards against the rectum. The top of the uterus may also fall to the side of the rectum; it may also press against nerves and blood vessels which supply the limbs.

Retroflexion causes painful menstruation and severe congestion of the blood vessels of the pelvic organs. If the top of the uterus presses against the spinal nerves it causes pain in the lower part of the back and severe



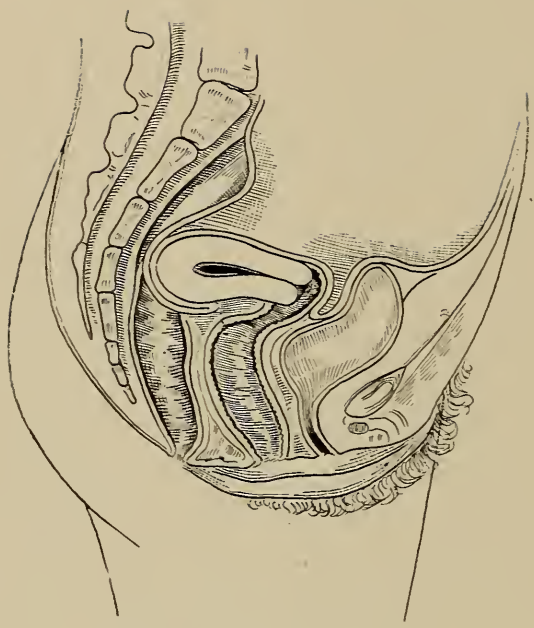
Elevation of Hips.

Plate XV.



Retroflexion of the Uterus.

PLATE XVI.



Retroversion of the Uterus.

Plate XVII.

aching and drawing sensations in the back of the head and neck. When the uterus presses more heavily upon the nerves passing to the lower extremities, the pressure causes pain, contraction and even swelling in different parts of the lower limbs.

In Plate XVII the uterus is represented in a condition of retroversion, the top being turned against the back or upon the rectum, while the cervix, or lower part, is either at one side of the bladder or against it. In this form of displacement the uterus and ovaries are almost invariably enlarged.

Both retroflexion and retroversion affect the nervous system more severely than any other forms of displacements, from the fact that they cause depression of the mind, by pressure upon various nerves. One feels inclined to look on the dark side of life and often there is a feeling that life is not worth living. In severe cases a patient so afflicted sometimes contemplates taking her own life — possibly that of another person. Melancholy or insanity is very frequently the result of these forms of displacement of the uterus.

There is no necessity for such a state of mind, nor for serious results occurring if women are taught to recognize symptoms of displacements of the uterus when the latter first occur. Thousands of women who have lost their minds, as well as their lives, by various displacements and diseases of the uterus and ovaries, could have been easily saved had they been instructed concerning the anatomy of the body and the symptoms of various displacements of its organs.

Plate XVIII represents retroversion of the uterus,

continuing even when the patient is taking the knee-chest position to correct it. In such cases as are shown in the illustration attachments, have formed between the top of the uterus and the peritoneal lining of the pelvis, the two surfaces having pressed upon each other sufficiently to finally cause adhesion. In cases of this nature, it requires a physician versed in the scientific use of electricity to remove these adhesions. There is no necessity for an operation, although there are many operators who invariably tell women suffering from such difficulties: "You must submit to an operation in order to have displacements or diseases of the uterus or ovaries corrected."

When the displacement has existed for months or years the adhesions become very extensive, requiring for corrrection the taking of the knee-chest positions for months. The application of the proper currents of electricity is the best remedy to successfully remove the adhesions. None but a physician who has a scientific knowledge of electro-therapeutics should be allowed to apply electricity as a remedial agent; quite as much and as serious harm is done when the physician is not an electrician as when the electrician is not a physician.

When there are no attachments, the uterus assumes the correct position while taking the knee-chest position in correcting retroflexion or retroversion, as seen in Plate XIX.

Flexion of the uterus often causes the most excruciating pain at the time of the menstrual flow. Such suffering causes young girls and women to become prematurely old in appearance, as well as to bring about

Knee-chest position.

Plate XVIII.

Knee-chest position, normal.

Plate XIX.

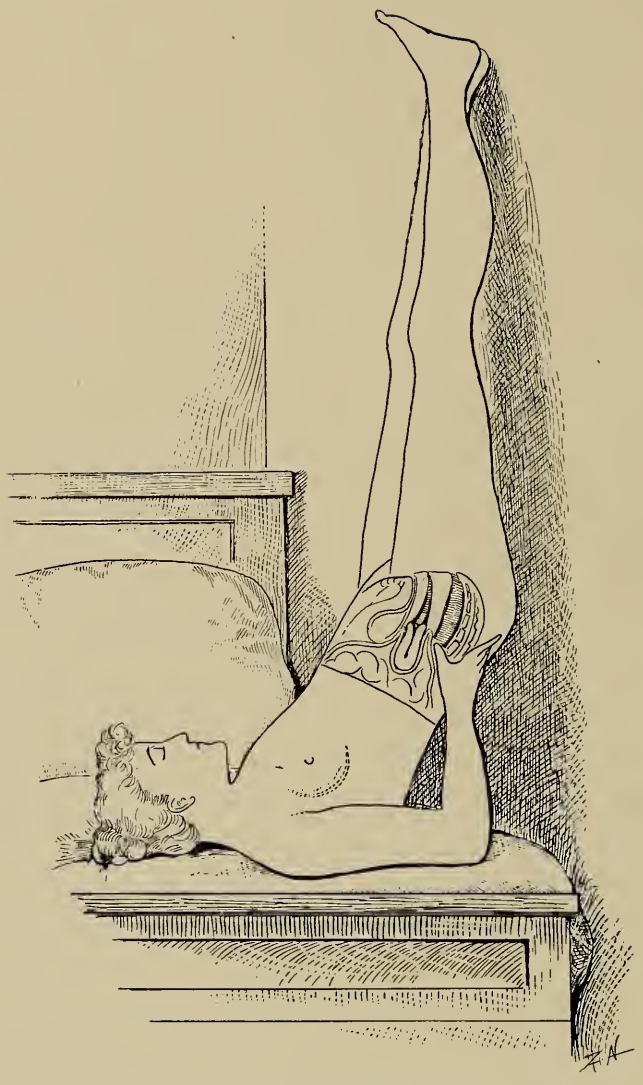
innumerable abnormal conditions, such as irritability of the nervous system, languor, tendency to laugh or cry immoderately without apparent cause, despondency, abnormal appetite — as a constant desire for pickles, starch, chalk, etc. Constipation or diarrhœa usually occurs.

When the complexion becomes sallow, or acquires the greenish tinge termed "green sickness," or chlorosis, there is not only a deficiency of red corpuscles of the blood, but also more or less biliary matter. The deficiency is caused by the retention of impure excretions in the system, thereby poisoning the blood.

Prolapsus uteri, or falling of the uterus, varies in degree. The normal position of the uterus is about four inches above the external opening of the vagina. When the uterus settles below this point, it is a slight prolapsus. When it settles down to the opening of the vagina, it constitutes severe prolapsus. When, however, it passes out of the vagina and becomes external to the body, it is then a complete prolapsus, termed procidentia.

Plate XX represents the form of prolapsus of the uterus which most frequently occurs in married women who have borne a number of children. The usual causes of complete prolapsus are excessive sexual intercourse and too frequent pregnancies, together with the accumulation of secretions[1] in the vagina which have not been removed by syringing; also by laborious physi-

[1] Abnormal temperature and irritation excite the secretions which are especially liable to putrefactive fermentation. The necessity of frequent applications of very warm water cannot be too strongly impressed. Not only is it cleansing, but it also gives tone and strength to flabby tissues.



Position for correcting prolapsus.

Plate XXI.

Prolapsus of the uterus, accompanied by congestion, invariably causes pain and a burning sensation in the top of the head. If the sensation is back of the centre of the head, the top of the uterus is pressing backwards. If the sensation is a little in front of the centre of the head, the top of the uterus usually leans too far forwards.

Plate XXI represents the position required to be taken several times a day to correct prolapsus of the uterus. Quite hot vaginal injections should be taken at least three times a week, and a tonic suppository twice a week is advisable. This kind of treatment will correct the most severe cases, even when the uterus has been forced outside the body.

In a condition of complete prolapsus, women have been known to perform severe physical labor, such as washing and general housework, but the invariable result of this is a sacrifice of mental strength and disease of the physical body. In this condition women often lose their nervous sensibility, and, if nothing is done to remove the abnormal condition, even reach a state of mental paralysis.

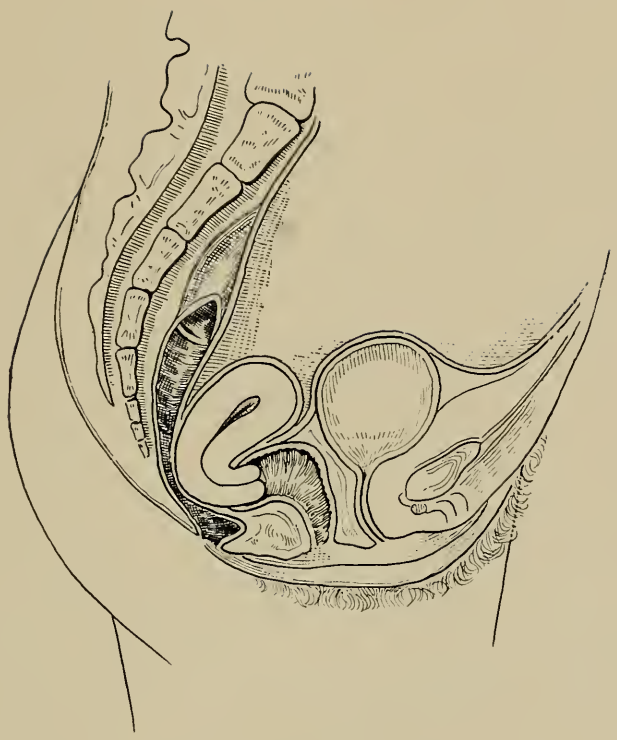
Plate XXII represents prolapsus or falling of the uterus, complicated with cervical flexion. This displacement often occurs in school-girls, and it is commonly caused by extreme exercise, such as jumping the rope, dancing, and running up and down stairs during the menstrual period.

When walking, the weight of the body should fall upon the front of the feet, and not upon the heels. Cervical flexion in very young girls often causes paralysis of

the uterus, the uterus and ovaries being reduced in size to that found in very early childhood. Such a condition is known as infantile uterus and ovaries, as shown in Plate X.

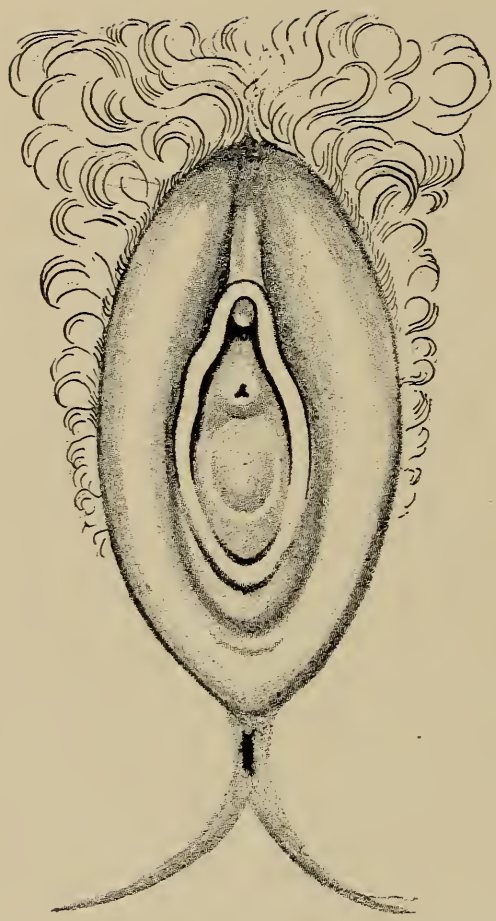
Various organic diseases, of which the most frequent is disease of the heart, are often caused by paralysis of the uterus resulting from cervical flexion. This condition may cause a disease of the whole system, which is often incorrectly diagnosed "consumption of the lungs," but the diagnosis in these cases should be "consumption of the entire body," as such a condition literally occurs, when, as in serious cases the menstruation entirely ceases, a low continuous fever is then established, and this causes emaciation of the body; a severe cough arises, which becomes exaggerated when the patient is lying down. The pus expectorated originates from inflammation of the tissues of the pelvic organs, and is carried by the blood to the lungs. When this inflammation extends through the entire system fatal results soon follow.

In order to assist nature to correct cervical flexions, the patient should first take the knee-chest position, as represented in Plate XIX. After remaining in this position for a few minutes she should lie down on the back and rest a few moments; lastly the body should be raised upon the shoulders and elbows, as seen in Plate XXI. One minute is long enough to continue in this position which should be taken several times a day. It is not necessary to remove the clothing in taking the various positions recommended, although tight clothing prevents the organs of the body in assuming their cor-



Cervical flexion of the Uterus.

Plate XXII.



Imperforated Hymen.

Plate XXIII.

rect position at any time. Use very warm injections in the vagina once or twice a week just before retiring. Rest and quiet should be secured and emotional disturbances should be avoided. All these efforts will greatly aid a competent physician in correcting this serious condition.

When ovarian disturbances arise during these displacements, as they commonly do, the bowels should be carefully regulated, so that the evacuation may be semi-fluid, until the acute conditions subside. To prevent prolapsus of the uterus and ovaries, as well as to correct displacements after they have occurred, it is necessary to elevate the hips at least three or four times a day, as seen in Plate XXI. Prevent, so much as possible, any depressing mental or physical exercise; have plenty of fresh air, salt baths, cheerful company, healthy food for mind and body and wholesome literature as a mental stimulus.

The hymen, ignorantly termed "the maidenhead," is an abnormal extension of the mucous membrane lining the vagina. Sometimes this membrane is stretched entirely across the orifice, as seen in Plate XXIII, a condition known as an imperforated hymen. No mother should allow her daughter to pass out of babyhood without knowing whether or not an abnormal hymen exists.

Plate XXIV represents a punctured hymen, with two small openings not larger than the head of a pin. Often there exist strong muscular tissues extending from the front to the back of the vagina. If the hymen is allowed to remain several years it will necessitate quite a severe operation, but if removed when the child is only a few

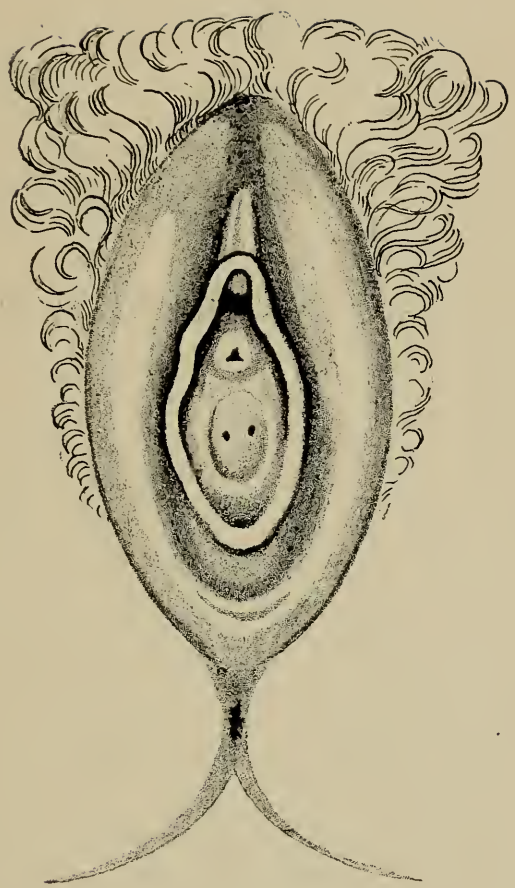
weeks or months old, it would in most cases require only a slight pressure between the end of the thumb and forefinger to remove it, without causing any pain to the child.

Plate XXV represents the crescent-shaped hymen, with a curved line as an opening. This form of hymen invariably retains more or less of the excretions, so that there is a continual absorption of poisonous material, causing congestion, and in time a complication of troubles.

Plate XXVI represents the hymen after being forcibly ruptured.

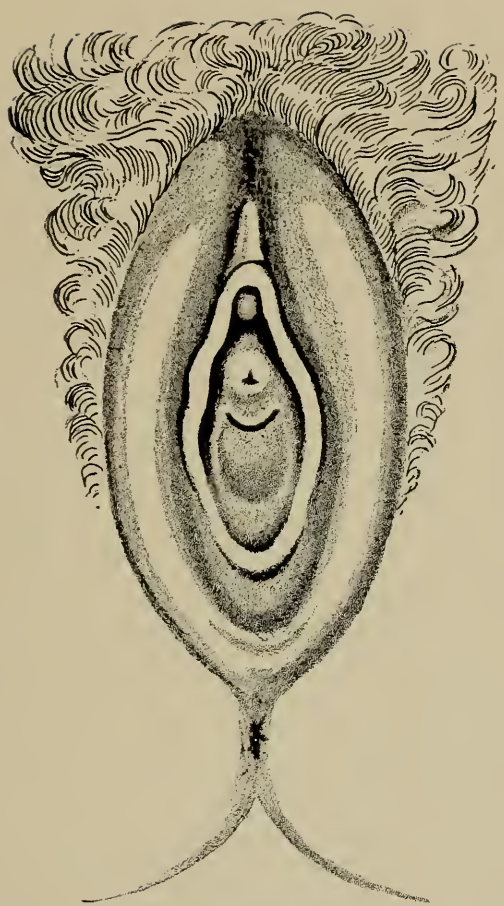
The hymen may form only a narrow fold around the edge of the vagina known as the annular form, as observed in Plate XXVII.

The hymen should be entirely absent, as shown in Plate IX. The best medical authorities affirm that the presence of hymen is no evidence of virtue, nor is its absence proof to the contrary, as the hymen has been discovered in prostitutes, and also in women who have given birth to premature children. Yet when the hymen is imperforated, as in Plate XXIII, menstruation or sexual intercourse could not occur completely until the hymen was ruptured. This condition of the hymen causes retention of the ovules, other excretions, and the menstrual flow, causing various kinds of skin diseases, especially those that affect the face, as pimples which are so often seen on the faces of young girls, although eruptions may result from other causes. Chlorosis, which is known as "the blood turning to water," and also epileptic seizures and heart affections, melan-



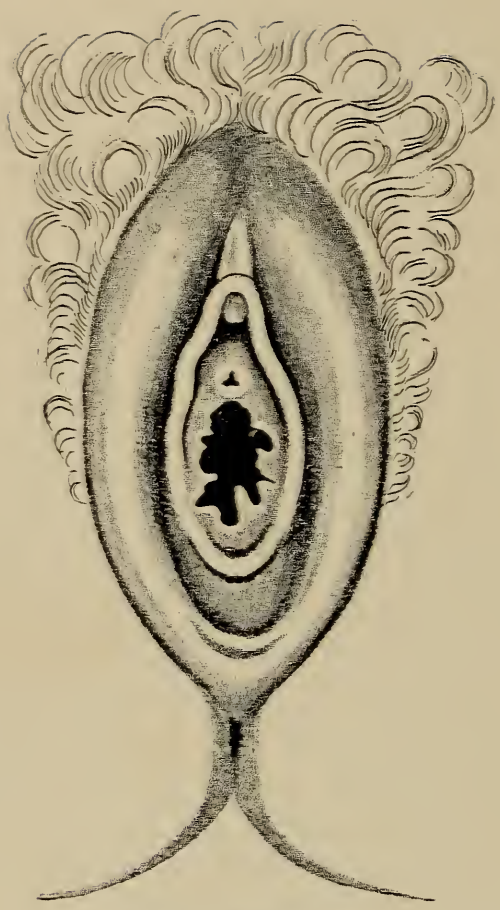
Punctured Hymen.

Plate XXIV.



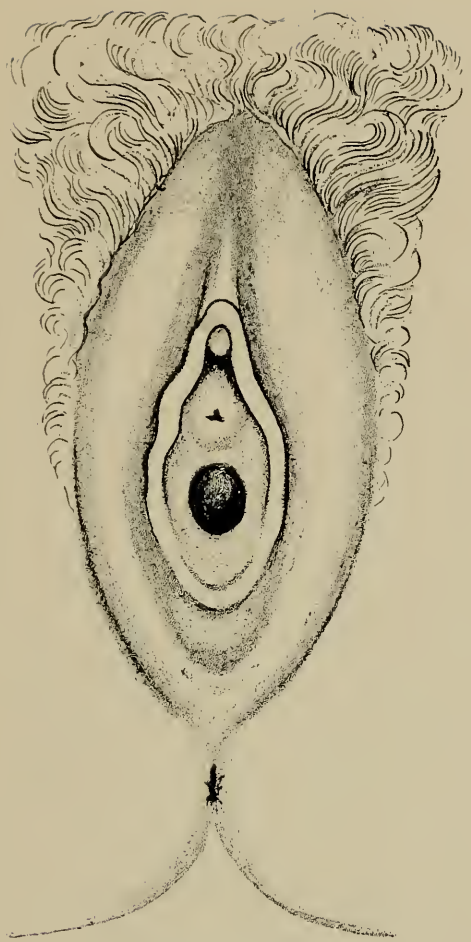
Crescent-shaped Hymen.

Plate XXV.



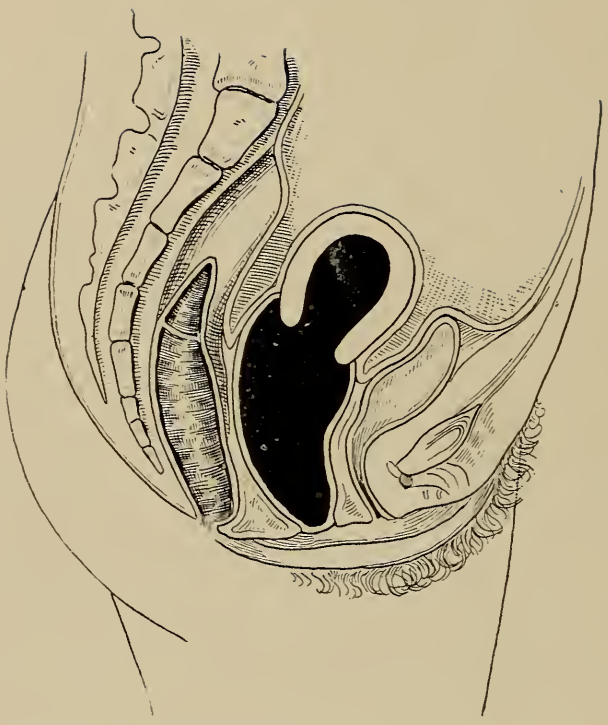
Lacerated Hymen.

Plate XXVI.



Annular Hymen.

Plate XXVII.



Retained Menstruation due to Imperforated Hymen.

Plate XXVIII.

choly or attacks of mania; one or more of these affections are invariably caused by abnormal hymen existing, especially the imperforated hymen.

The existence of an imperforated hymen even in babyhood should be discovered and corrected. It is very easy to correct then, as the membrane has not become firm and tense. Children having one or both parents who have suffered from pelvic inflammation or venereal disease are almost invariably born with more or less inflammation of the pelvic organs, especially of the urinary passage in boys and the vagina in girls. This inflammation should be corrected as early as possible. The parts must be kept clean, or a partial or complete closure of these openings will occur.

If an imperforated hymen is allowed to remain until the child is fourteen or fifteen years of age, when the menstrual flow begins to pass into the vagina, then such a condition as is shown in Plate XXVIII will develop. The flow will not only dilate the vaginal walls but the uterus and fallopian tubes as well, often causing unconsciousness, convulsions or temporary insanity. If when the vagina and uterus are distended with blood the hymen is suddenly broken, a fatal hemorrhage may occur.

Congestion of the pelvic vessels, whether from abnormal hymen, from flexion of the uterus, or from an insufficient opening into the cavity of the uterus, may rupture one or more of the ovarian blood-vessels, causing a flow of blood into the pelvic basin, as shown in Plate XXIX. The black surface represents a blood tumor, termed in medical works hematocele. This particular

effusion is known as subperitoneal hematocele, because the blood escapes below the peritoneal membrane — the one that separates the abdominal from the pelvic cavity.

Plate XXX shows the intra-peritoneal hematocele in which the blood has escaped into the peritoneal cavity. This form of hematocele is very serious, and usually proves fatal. Sometimes at the menstrual period the blood escapes in small quantities into the peritoneal cavity, causing inflammation and the formation of pus, which is absorbed and carried through the entire system; the pus entering the lungs is expectorated, as in cases of consumption of the lungs. In time this condition produces consumption of the entire body.

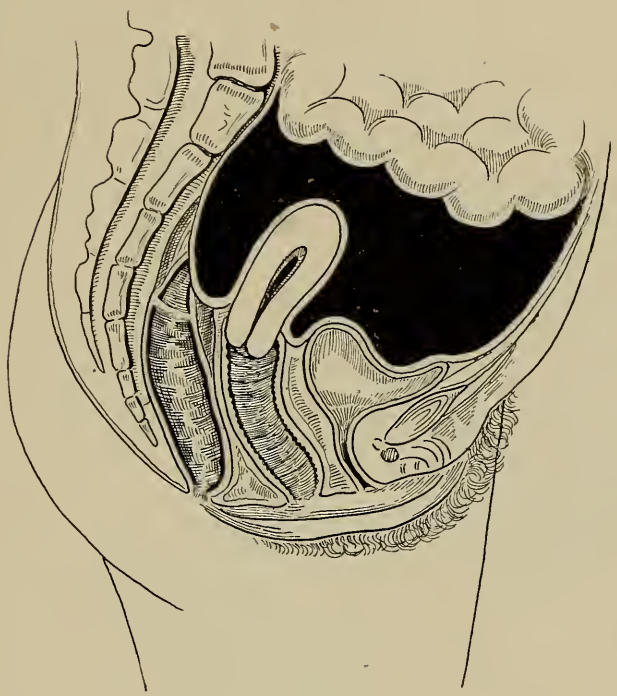
Plate XXXI represents a variety of abnormal growths of the uterus, external and internal. A growth of this kind found within the cavity of the uterus, especially in the lower part, or within the cervix, is termed a polypus. Such a growth arises usually from thickened membrane caused by severe inflammation. The large polypus or tumor which grows from the upper and interior walls of the uterus is formed of quite solid tissue, similar to that of the smaller polypus.

Tumors growing directly within the muscular walls of the uterus, as well as those attached to its outside walls, are usually composed of fibroid tissue, and are known as fibroid tumors of the uterus. Those within the cavity of the uterus are termed sub-mucous, because they grow from a mucous membrane. Those attached to the outside of the uterus are termed sub-serous, because they grow from a serous membrane.

Plate XXXII represents tumors and tumorous condi-

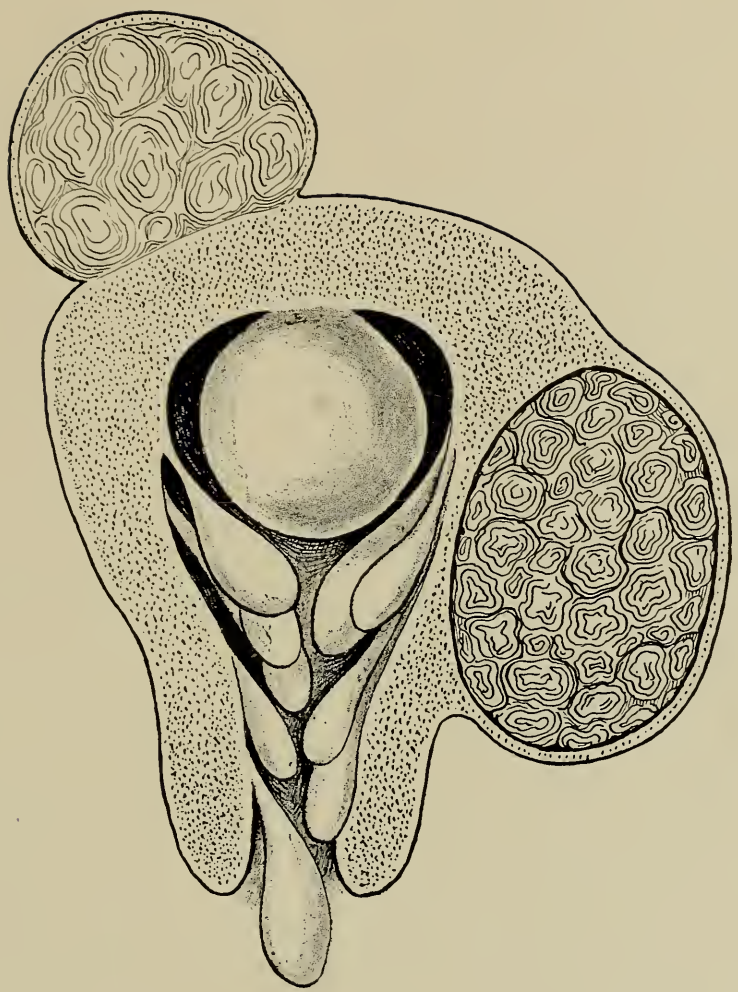
Sub-peritoneal Hæmatocele.

Plate XXIX.



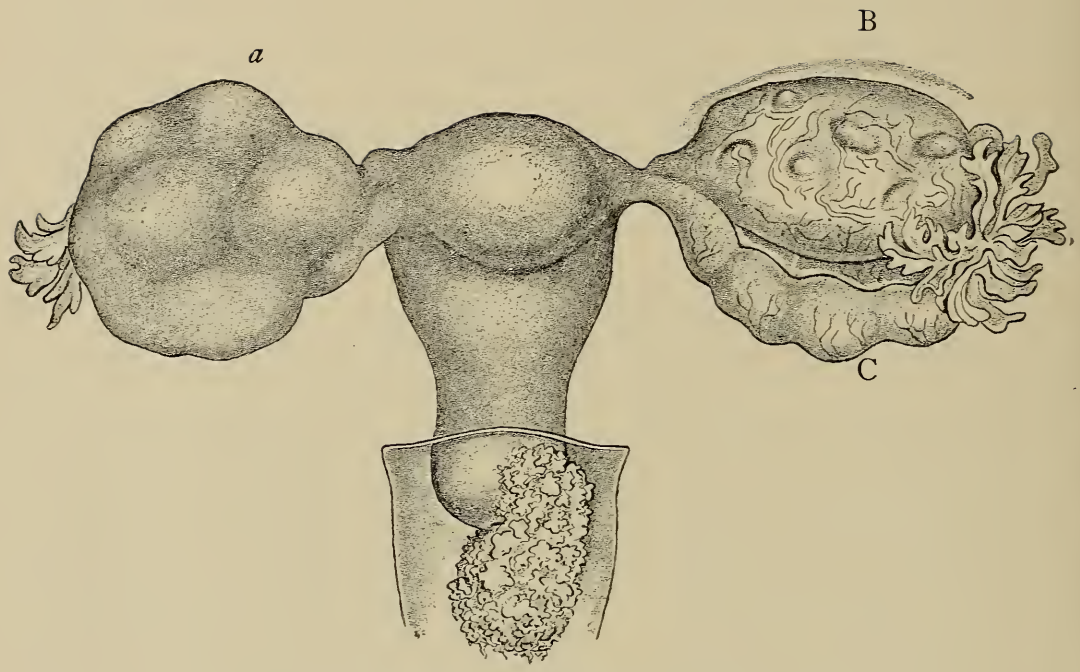
Intra-peritoneal Hæmatocele.

Plate XXX.



Polypi and Tumors of the Uterus.

Plate XXXI.



Tumors of the Ovaries and Cancer of the Uterus.

Plate XXXII.

tions of the uterus and ovaries; it shows also a cancer of the cervix of the uterus. These conditions arise from various causes, but the majority of them arise from venereal diseases, inherited or acquired. Ovaries with considerable cystic enlargement are common, but there is comparative absence of cysts in large fibroid ovarian tumors; *a* represents cystic tumors of the right ovary. The fluids have accumulated in this ovary from inflammation, and the thickening of the covering of the ovary has occurred. The rupture of the enlarged Graafian follicle and the escape of the ovules are therefore prevented. Such retention of cystic fluid is often the beginning of cystic tumors of the ovaries. These conditions often arise from repeated and serious colds. When first accumulated to form a cystic tumor the fluid usually resembles the uncooked white of an egg; later it becomes very thick and even solid, and when inflammation is severe and acute the semi-fluid becomes partially organized tissue; or it may break down, forming pus. The latter is either discharged through the uterus and vagina, or it may enter the pelvic cavity, causing fatal results. As often occurs, the pus may pass into the bowels, afterwards to be discharged through the rectum.

B represents vibro-cystic tumor of the left ovary; in this condition the fibrous tissue predominated, with a few small cysts existing on the surface.

The boundary between the normal and the pathological ovary is often extremely ill-defined; there is no morbid condition which can be termed "slight degeneration," although there may be small cysts originating from the enlargement of a few Graafian vesicles. But since this

condition occurs in the fœtal ovary as a physiological process, it is not enough to constitute a disease. Nevertheless, moderately enlarged Graafian vesicles under certain morbid influences may develop each into a cyst as large as a pigeon's egg; the ovarian tissue also may become unhealthy and develop the ovary into a solid tumor as large as a child's head. Furthermore, the ovaries may be transformed into a single large central cyst surrounded by a narrow ring of tissue, as seen in the case of the right ovary, Plate XXXII. These fibrous rings may become so dense and strong as to prevent the cystic tumor from enlarging. In such a case it will gradually contract and disappear; or if the walls are thin and the ovarian cyst communicates with the fallopian tube, it may empty itself through the tube, uterus and vagina.

In the same plate, C is represented as an obstruction of the fallopian tube, owing to the accumulation of semi-solid or even solid material. In most instances this obstruction can be removed by the scientific application of electricity, converting it into sema liquid, which will discharge through the uterus and vagina. In all forms of non-malignant tumors, excepting the solid fibroid, the walls of the tumor can be gradually contracted so that absorption or discharge of the tumor will occur without any risk to the patient's life.

When cancer of the cervix is present, as shown in Plate XXXII, excision by electric cautery is the only efficient means of its removal. In all forms of congestion of the pelvic organs, the patient should especially avoid emotional disturbances. The use of very warm injections in the vagina two or three times a week is

beneficial. The tincture of iodine once a day may be applied over the painful part, especially when the ovaries are congested or enlarged.

To prevent prolapsus of the congested ovaries, as well as to correct displacements after they have occurred, it is necessary to elevate the hips at least two or three times a day. Prevent as much as possible either depressing or exciting mental or physical exercise; have plenty of fresh air, salt baths, cheerful company and healthful food for both mind and body. The same care applies to all forms of nervous disturbances arising from such pelvic conditions.

Uterine and ovarian diseases are the prevailing diseases among women, and as a reflex nearly always cause extreme nervousness. When congested and displaced organs rest upon nerves, the very severe nervous disturbances are brought about which are erroneously termed hysteria. Young girls often suffer from pelvic inflammation; but immediate attention to the removal of the inflammation, and care in regard to exercise, clothing, and attention to general health, will result in recovery in a few days or weeks, without resorting to an operation — a desire to perform which is the prevailing fad among a certain class of physicians.

Inherited disease of the ovaries is often caused by transmission of venereal diseases from the parents to children or by sexual excess of parents. Diseases of the sexual organs of either parent may be transmitted to the child. Imperfect development of the ovaries generally occurs in an undeveloped physical system, the ovaries being undeveloped from the same cause

which prevented the normal development of the entire body. Atrophy, or hardened condition of the ovaries, is often caused by severe constitutional depression, such as severe or prolonged illness, sudden shocks or fright, intense sorrow or anger. Congestion of the ovaries occurs during sexual excitement and menstruation, as the pelvic organs at such times receive an increased blood supply. The nervous system at the same time is greatly disturbed, as there exists an intimate relation between the nerves and blood-vessels of the brain and pelvic organs. A disturbance of one will affect the other.

Congestion of the ovaries often causes hemorrhage to occur, by the rupture of a small blood-vessel which supplies the ovaries or fallopian tubes, the blood emptying into the pelvic or abdominal cavities, causing hematocele or blood tumors, as shown in Plates XXIX and XXX. Such accidents frequently occur near or during the menstrual periods. In other conditions the ovaries may be so engorged with blood that the entire ovary may be compared to a sponge saturated with blood.

Pains extending from the back to the thigh and neuralgic pains in the breast may be regarded as indicative of ovarian congestion. This condition often occurs in newly married women, previously healthy; the same condition occurs also in prostitutes, who suffer excruciating pain during sexual intercourse, due to the chronic state of congestion of the vagina, uterus and ovaries. In the latter class of patients, however, the sensitive stage soon passes into one of abnormal insensibility or paralysis.

Says a well-known physician: "The gratifying results observed in cases of married women with ovarian trouble after a stay of a few months in a private hospital are due quite as much to the suspension of their marital relations as to the local treatment which they have received."

Suspension from marital relations is absolutely necessary to ensure recovery; sexual excesses cause inflammation and congestion of the ovaries and fallopian tubes, as well as inflammation and ulceration of the uterus.

The prevailing causes of disease of the uterus and ovaries are due to sexual excesses which lead to congestion and serious inflammation of these organs. These diseases are transmitted from mother to daughter. Some male doctors who frequently examine prostitutes testify that "chronic inflammation of the ovaries is essentially an affection arising as a result of violent and oft-repeated intercourse."

Symptoms of acute congestion of the ovary are sudden, and often attended by violent pains in one or both ovaries, together with extreme nervousness; or there may be nausea, vomiting and often extreme exhaustion.

After the acute attack subsides there is nervous irritability, the mind becomes easily excited or distressed, and the patient often complains of fatigue and pains in the region of the ovaries. Frequent and profuse menstruation is not unlikely to occur. At first the patient feels better during menstruation, but if the chronic inflammation supervenes, continued and excessive menstruation will cause the disorders to become more severe. Chronic congestion of the ovaries may so affect the nervous system as to cause epileptic convulsions, and various other serious affections.

Wives and prostitutes suffer from much more serious, intense and destructive inflammation of the uterus and ovaries than unmarried women and children. In young women whose ovaries are not developed or have been removed before puberty, menstruation does not occur, but if after menstruation has been thoroughly established the ovaries are removed, menstruation often continues, because the uterus has formed the habit of congesting periodically. There are known cases of conception occurring after both ovaries have been removed, which was due to some of the ovarian tissues being left in the body. Women who have never menstruated have conceived, and conception sometimes occurs during lactation.

All women should be able to recognize the symptoms of pelvic disorders, especially symptoms of displacements and congestion, in order to prevent tumors of the ovaries and uterus. When the ovaries are congested, a dull aching pain located in the groins or lower part of the back is generally present. In some instances the pain is of a throbbing, aching character, becoming much worse when standing or walking. It radiates from the ovary to the back and hips and often extends down the limbs. At first it is periodical, but in a short time it becomes continuous; menstruation is usually profuse, being either increased in quantity, prolonged in duration, or too frequent in occurrence.

As the ovary increases in size it adheres to the parts with which it comes in contact. The enlarged ovary usually presses upon some nerve or ganglia, causing mental depression and fatigue. Chronic congestion of

the ovaries may so affect the sympathetic nervous system as to cause epileptic convulsions. With young women these severe forms of inflammation of the ovaries arise from imprudence during menstruation, as wearing thin-soled shoes, fatiguing exercises, dancing, shopping, or having dresses fitted. All these should be most carefully avoided at the menstrual period.

Congestion of the ovaries often occur in young girls who have inherited an emotional temperament, especially those who have developed more rapidly sexually than mentally.[1] Such a condition is liable to occur in young girls whose fathers are controlled by their animal nature, as daughters usually inherit the temperaments of their fathers and sons the temperaments of their mothers, yet their association in youth and adult life counteracts inherited tendencies very often, although the youths of both sex sometimes manifest precocious sexual activity, which is greatly increased by evil associates, immoral books, or inherited evil tendencies.

As the mind acts reflexly upon the sexual organs, unhealthy sexual development is often induced by impure thoughts, giving desires for impure associations and indulgences, even when strong immoral tendencies were not inherited. Reading good books of high moral tone and acquiring knowledge of pure arts and sciences are very efficient preventives of such unhealthy conditions of mind and body, in either those who have or those who have not immoral parents.

[1] Carefully kept records of the health of educated women prove that intellectual pursuits tend to decrease the menstrual flow, thereby preventing congestion and disease of the pelvic organs.

Hypochondria is the constant attention of one's mind upon self-exaggerating slight aches and pains, and creating a diseased imagination, due mainly to idleness and dissipation.

Abnormal imagination, associated with indolence, by first creating a disordered sensation, can create almost any ailment of the mind or body, by forcing an excessive flow of blood to the part of the body upon which the mind is centered; in time these causes result in disordered organic action. To remedy this disturbance, concentrate the thoughts on some refining and agreeable subject; keep the mind thus occupied as much as possible until the disorder is overcome. In order to keep the mind and body well and healthy, a financial occupation should also be pursued.

Reflex irritation of the higher nerve centre caused by diseased or displaced sexual organs, by some physicians is termed hysterics and by others extreme nervousness, due to the mind not possessing sufficient power over the body; the causes of this mental insufficiency are innumerable.

Disease or displacement of the sexual organs cause morbid action of the nervous system, both local and general, exciting reflex irritation of the brain, and produce nervousness, melancholy and even insanity. Pressure of different organs of the body or congested tissue pressing upon any nerve or set of nerves will cause disturbance which is immediately conveyed to the brain by the nerves. This constant and irritating pressure for months and years upon sensitive nerves easily explains woman's hysteria and irritability. Hysteria is used as

a common phrase, just as malaria or nervous prostration is suggested when a physician fails in diagnosticating a case. Nevertheless, male physicians should be excused, as it is impossible for them to understand nervous diseases of women, although many of them do "make a specialty of female diseases." In very many medical books and journals there are certain male contributors who sneeringly comment upon the physical and mental weakness of women, and ridicule the idea of women studying medicine to become physicians for women. If women physicians should "make a specialty of male diseases," it would be considered an indecent practice, yet when men physicians make a specialty of women's diseases, it is just as ridiculous and immoral.

CHAPTER IX

PHYSICAL DEGENERACY — HEREDITARY TRANSMISSIONS

CONTENTS. — Parents should Study the Laws of Heredity. — Of Scrofula. — Venereal Diseases. — Hysteria. — Epilepsy. — Inebriety. — Hypochondria. — Insanity. — The Diseased Habits of Every Kind are Inherited. — Leucorrhœa. — Menstruation. — Abnormal Habits. — Inherited and Acquired. — Disastrous Results Originate from Ignorance of the Laws of Health and the Cause of Disease. — False Ideas Concerning Marriage. — Immoral Teachings of Older Men Causes the Degeneracy of Younger Men. — Ignorant Women are Victims of Sensual Men.

PARENTS should study well the laws of heredity. Abnormal peculiarities of parents, whether of structure or functions, are very liable to be transmitted to their offspring. If hereditary disease makes its appearance at the time of birth it is said to be congenital. When some time elapses before there is any indication of inherited disease, until there has been some external cause to develop it, then it is said that the child has inherited a predisposition or tendency to the disease of its parents.

Under the term "scrofula" are included a great variety of the inherited disorders, such as disease of the glands, blood and bones of the body. These diseased conditions are likely to recur throughout many generations. Yet when a diseased person persistently obeys physical and moral laws there is a strong tendency to develop towards a normal condition. In hereditary transmission, in children whose parents have had venereal disease, one child may be subject to leucorrhœal discharges, another

to hysteria, a third to hypochondria, a fourth may become a drunkard, a fifth an epileptic, or a sixth may become insane. Still worse, two of these diseases may be combined in one person, or may alternate in the same person. Thus hypochondria may drift into insanity, and as the insanity passes off the symptoms of hypochondria will again become prominent.

Leucorrhœal discharge, which is commonly known as the "whites," is a symptom of an abnormal condition of the vagina, uterus or fallopian tubes. In a state of health there is a very slight secretion, but no considerable discharge. When the secretion becomes excessive and irritating, it is a symptom of disease; this excretion has a peculiarly disagreeable odor, which should invariably be removed by syringing.

Leucorrhœa may occur at any age. It is usually caused by inherited disease, or by neglect of proper care and attention in regard to cleanliness; it may be caused also by pin-worms from the rectum that find their way into the vagina. Colds, irritating substances applied to the parts, and mechanical injuries are likewise responsible for many cases. Children born of diseased parents are especially liable to suffer from this ailment. Leucorrhœa may be regarded, therefore, as catarrh of the uterus, fallopian tubes or of the vaginal mucous membrane, induced by innumerable causes, such as cold or dampness, from wearing thin-soled shoes, the lower limbs not being sufficiently clothed, exposure to drafts of cold air in outside closets, but gonorrhœal contagion is the most common source among women who have immoral husbands.

It is not surprising how many women are affected with tumors and cancers when one realizes that in the past so few women used injections, especially wives who have for years absorbed diseased semen. Although this revolting subject is almost too disgusting to mention, yet while humanity is suffering more from evil sexual habit than any other cause, this subject must be understood in order to prevent and avoid such serious consequences.

Seminal discharges when retained almost invaribly cause inflammation or ulceration, and frequently tumors and cancer, and in time will poison the entire system.[1] Leucorrhœal discharge varies in character from a white or yellow to a slightly greenish tinge, from a thin, milky fluid to a thick discharge, gelatinous in texture. Excretions like uncoagulated whites of eggs come from congested ovaries and fallopian tubes; if such discharge is retained it becomes thickened, and causes tumorous conditions of the pelvic organs.

Old and erroneous theories concerning menstruation were that the menstrual flow was a monthly purification; that menstruation and ovulation occurred at the same time; therefore that unless women menstruated they could not conceive or bear children, the main object

[1] The spermatozoa contained in the semen of the male has sufficient vitality to reach the ovule at the extreme end of the fallopian tube where conception sometimes occurs. When such an unfortunate accident happens, the ovum may escape into the abdominal cavity and develop, when it is termed "abdominal pregnancy." If instead the ovum develop within the fallopian tube, it is termed "tubal pregnancy." Either case is a most serious condition. The scientific use of electricity early in such conditions is the most efficient and safe treatment. In later conditions, however, opening the abdomen is sometimes deemed necessary, as the retention of an abdominal ovum produces most serious results.

for which woman was supposed to have been created. Whether the menstrual flow continued three, four or ten days, or during half of the month, it was a sacred process, and nothing should be done to check it.

Such an abnormal congestion of the uterus and ovaries causes a shedding of the uterine membrane down to the muscular walls of the uterus, and a flow of blood pours from the vessels that supply the surface of the uterus, and hemorrhage ensues. This the ancients claimed should occur every month, beginning at the age of thirteen or even earlier, and continuing to the age of forty-five or fifty years. After this time a woman's life of usefulness was considered practically ended. As a natural result of this teaching and practice, women in general became more and more affected with congestion, tumors and cancers, especially at the so-called "change of life." But time has proved that menstruation should not continue after forty years of age; if it does, the flow is usually profuse and frequent.

It is now admitted by good authority that menstruation is the product of enervation, or physical weakness; that anything which tends to debilitate the system or any organ of the body tends to develop habits of congestion, such as apoplexy, constipation, diarrhœa, hemorrhage from the lungs and bowels, bladder, uterus, or ovaries. These habits once formed are easily continued for years, and from one generation to another. From various causes American women have formed the habit of excessive menstruation. In such abnormal process gradual congestion of the blood vessels of the pelvis takes place periodically, causing engorgement of all the

pelvic organs and tissues. The blood is withdrawn from the general circulation just the same as occurs in congestion and hemorrhage of the lungs, or during the congestion of any other organ of the body.

These periodical congestions and menstruations produce lassitude and various maladies. Early and excessive menstruation arises from various causes, such as inherited tendencies, irregular habits, excess in any line of exercise, either in work or pleasure, indolence or lack of normal exercise, being confined in very warm rooms, highly seasoned food, overeating and the use of various alcoholic drinks, and late hours, excessive emotions such as are caused by dancing, reading sensational literature, etc. In fact, anything which degrades the mind will prove a voluptuous sensation; and through the sympathetic nerves these emotions will cause the ovaries and uterus to congest, the breasts to enlarge, and fat to accumulate rapidly.

Excessive menstruation frequently causes diseases of the ovaries and uterus and various kinds of tumors such as fibroid, cystic, or blood tumors. It also induces displacements of the uterus and ovaries. The displaced organs produce pressure upon the sympathetic or spinal nerves, causing numerous nervous affections. To correct this habit, as especially peculiar to American women, and to maintain health, menstruation should not begin earlier than fourteen and should cease at forty years of age. The flow should not be profuse, soiling not more than one small napkin each day.

No woman should menstruate more than three days; two or even one would be better still; only a slight dis-

charge is necessary to relieve the congestion of the uterus. If care is taken to avoid as much as possible both standing and walking during the menstrual period, and to rest body and mind, the equilibrium of the circulation will be re-established. If such conditions were established, having all the organs in health and normal position, the habits of excessive menstruation and hemorrhage would not be so prevalent as they now are, and would entirely cease in two or three generations.

One of the most able writers on the subject of menstruation of women in various climates teaches that only a slight discharge is necessary, usually from the endometrium (or lining membrane of the uterus), to relieve the congestion, when the balance returns to the general circulation from whence it came. It is not the amount of blood in the body that causes the amount of congestion, nor does the amount of congestion determine the amount of flow; it is the complete or incomplete balance between the congestion and the resistance to it, by which the amount of flow is regulated. The resistance consists in the amount of obstruction placed in the way of the flow, especially the contractive power of the uterus. If the degree of congestion and the opposed resistance are equally balanced, there will be little or no flow. On the other hand, if the congestion predominates over the resistance, the flow will be correspondingly profuse. If the congestion be feeble and the resistance marked, there will be little loss, if any; the slight congestion opposed by little or no resistance will result in considerable flow. A pronounced congestion meeting with strong resistance will be followed by

scarcely any flow; then such a condition could prove serious.

There are many degrees and variations between these extremes. From what has been said it is not difficult to see that in weak and nervous women, on account of the imperfect circulation, the congestion runs high in proportion to the amount of blood in the system, and on account of the weak muscular resistance the flow is great, while in strong and healthy women, from opposite conditions, the flow is small. The blood that has not been wasted will slowly return into the general circulation. How much, then, was intended by nature to be wasted in this process?

The answer is that in a strong and healthy woman, a little only; in a weak anæmic woman, none at all. The menstrual flow of women of the present day is greatly in excess of the actual requirement, even though the latter be confined entirely to the so-called physiological limits.

The constant repetition of menstruation has been caused by inherited weakness, excess of sexual intercourse, frequent pregnancy, finally that of such habits transmitted by inheritance to weaken generations. The robust woman stands the loss of a great quantity of blood apparently well during a long period of her menstrual life, yet the final result is that her constitution is undermined and vital power sapped. If the appearance of health exists, on closer investigation it will be found that the resemblance to health is nothing more than a mask for the underlying symptoms denoting anæmia.

If the great losses are hardly borne, even by strong

and apparently healthy women; if with them this waste leads even to constitutional deprivation, how much more must this be the case of nervous, weak and anæmic women, who have a greater propensity to excessive flowing, because of their weakness and impoverished blood. Some of the evils consequent upon this uncalled-for waste are: neuralgia, neurasthenia, melancholy and anæmia, with all their attending circulatory disturbances. To these must be added, also, uterine displacements, such as flexions and versions, and various kinds of abnormal growth and diseases of the uterine appendage, etc.; all these troubles may prove incurable without removal of the cause.

Every practitioner can recall pitiful cases of broken-down constitutions, nervous to the verge of insanity, suffering from all ills that flesh is heir to; under appropriate treatment they improve until the next return of the menses, mercilessly destroys all that has been gained. Thus woman's existence is spent in making blood to be again uselessly spilled at the next menstrual period.

However little the amount lost in a given case, it may be far greater than is admissible for the welfare of the individual, and it should be lessened or arrested without fear. The blood thrown into the pelvic blood-vessels constitutes the menstrual congestion; even if the congestion is great, only a small amount of flow is necessary to relieve the over-distention of the blood-vessels. When this is accomplished, the blood remaining may safely return to the general circulation, since it is not bad blood, as was formerly supposed. The quantity so reserved is fully as useful as a similar quantity gained by the use of

tonics; the amount of blood saved not only lessens the amount usually lost, but diminishes the tendency to waste in the future.

At times, it is not an easy task to overcome the superstitions of a woman so as to gain her confidence and permission to decrease or check the menstrual flow. If history be true, men have establised these superstitious ideas and taught women to believe them, although women of the future will be neither so credulous nor so superstitious as they have been in the past. It is even now gratifying to see with what facility the more intelligent class of women recognize the soundness of the practice when explained to them. If the estimate of the quantity of blood which should or may flow during the menstrual period is correct, it is pitiable to behold what quantity of life blood is wasted monthly. Without doubt in the future much of this waste will be arrested and used to a better purpose in the economy of life.

Recent investigations have disclosed the fact that among the women of Greenland and Switzerland, also those living in certain mountainous regions of France, a complete suppression of the menses occurs during the winter season without causing the slightest disturbance of health. In Northern Russia, Norway, and Siberia menstruation does not occur until women have reached the age of nineteen or twenty years, and then perhaps only three or four times a year and with only a scanty flow. Inasmuch as such women retain their vigor of mind and body to a good old age, it is evident that the absence of menstruation is not detrimental; on the contrary, it insures good health. The clear, healthy com-

plexion of these women bears witness to the truth of this statement. Among the various tribes of Africa, where women are almost constantly in the open air, menstruation occurs only at irregular periods, and then there is only a scanty flow of mucus scarcely tinged with blood. Nothing like the so-called menstruation takes place until after indiscriminate intercourse is practiced.

A healthy body and mind, with regular mental and physical exercise, tends to delay puberty and to diminish the quantity of the menstrual flow when it occurs. Scientific observers now know that menstruation is not necessary, but rather a detriment to health. Although it is a pathological condition which will disturb the health so long as it exists, still to stop it suddenly would be serious; yet women as a race should gradually correct this detrimental habit.

Mothers have been taught that profuse menstruation was indicative of health; that it should occur in girls at the age of twelve or thirteen years; that if it failed to appear at that age or a little later, medicines should be given to cause congestion of the uterus and ovaries; yet no examination is permitted for fear of the removal or tearing of the hymen. Such advice has caused not only the loss of health, but the lives of thousands of young girls. Women's ignorance concerning the anatomy of her own body and the laws which promote its normal conditions has been one of the great obstacles to woman's progress.

Young girls who know almost nothing concerning the laws of health are frightened and disgusted by the sudden appearance of the menstrual flow. The first infor-

mation they receive is that if they get their feet damp or take a cold bath it will stop the flow, and since they have no knowledge of the cause of menstruation or the dangers connected with it, they purposely stop the flow by these very means, and thus cause most disastrous results. Often before the nervous system has become accustomed to these frequent disturbances, much more dreadful experiences follow.

Daughters are ushered into the marriage state with scarcely any knowledge of what the majority of wives and mothers have suffered because of their ignorance concerning the laws of health and the cause of disease. Young girls are taught false ideas concerning marriage. It is customary for the daughter to be given away by the father to the one she marries, and she often gives herself, mind and body, to the legally made owner, who is conscious of his power and his immorality as well as of her ignorance.

Such young men have been taught by older men, and often by male physicians, that they must visit houses of prostitution and be initiated into the "mysteries of men's lives"; that sexual intercourse is necessary for their health, etc. The morally and mentally weak are easily influenced into forming such habits, which invariably result in the contamination of their minds and bodies by the vilest and most loathsome diseases. They invariably contract a disease called gonorrhœa, or clap, which produces severe inflammation of the urethra, excruciating pain and physical disturbances; the victim while suffering makes vows that he will never visit a house of prostitution again. He calls upon a physician who has

himself been initiated; he informs him that this attack will indeed be a benefit to his health, and that he will soon be all right again. Nevertheless, the victim pays exorbitant fees for his external healing. It is only external, for the system has been poisoned with a virus or disease germ which cannot be removed so long as his human body exists. When the suffering body and conscience has ceased for a time, he makes another visit, determined to be more careful this time; yet after frequent visits he suffers again and again, until he resolves to ensnare some ignorant and healthy girl into becoming his mistress or slave; in time the scheme by which he secures for himself sensual pleasure and supposed health, causes a too great demand upon his purse or interferes with some social position, or he loses his mistress because she has found some one whose financial compensations are more liberal.

Sooner or later almost every libertine resolves to marry, knowing that the laws of the country give a man power to rule his wife and compel her to submit to any insult or injustice for merely her support. He also considers that "being the head of a family" and a ruler of "his own house" will give him better social standing; he realizes, also, that his social standing must be secured by having the outward appearance of respectability. He may be a member of a club, but quite frequently he finds it to his advantage to unite with some church. Then he feels secure, and deludes his mind with the idea "that once in grace always in grace."

After considering these supposed advantages of being a married man he sets out to secure his victim. It takes

but a short time to find one among the "respectable families" where the daughters are not allowed to have a knowledge of humanity as it exists, or to understand the real motive of sensual men. Many daughters are taught that the sole object of their existence is to become as physically alluring and as attractively attired as possible, in order to be secured as the legal wives of wealthy men whose moral characters are not to be considered. By these abnormal social conditions sensualists easily secure their victims. Physicians, ministers and men of the world know of this great sacrifice of young girls, allowed by social and political laws made by men. Every woman physician should at least inform mothers of this injustice, and its terrible physical and mental consequences.

CHAPTER X

PHYSICAL DEGENERACY — MAN'S ALLEGED CAUSE

CONTENTS. — The Ideas of Some Male Writers concerning Women. — Cause of Divorce. — "Contrary to the Views of the Creator that Woman should become Man's Equal." — Woman should bow to Man's Authority, as no Woman is either our Equal or our Superior. — The Fallacy of such Statements. — Woman has demonstrated the Fact that She is fully Able to compete with Man Financially and Intellectually. — Women are no Longer Dependent upon Men for Position or Support. — Men as a Race have ever been opposed to Woman's Education. — Men's Theologies have not considered Woman's Positions in Life Equal to that which Stock-breeders consider their Breeding Stock. — The Women of the Nineteenth Century are beginning to comprehend the Situation of their Social and Political Positions. — A Male Physician's Assumed Knowledge of the Physical Degeneracy of "American Women." — American Sterility. — American Woman's Aversion to Child-bearing. — It is their Aversion to being Mere Breeders and Subjects of Sensual Men that the Intelligent American Women do object. — Every Student of Human Nature recognizes the Fact that as a Rule the Least Civilized Races have the Largest Families. — It is not Possible for Parents to care as Well for Eight or Twelve Children as they can for Two or Four.

SOME of the male members of the human family have complained so long concerning woman's degeneracy, that it has for centuries caused women to feel that they alone were to blame for the sufferings of humanity. So long as women were kept in ignorance concerning men's diseases and moral shortcomings this complaint passed into traditional acceptance. One male writer says a wife that is not physically a woman cannot make a man happy, — that is if she does not gratify his sexual desires. Another says the ill health of wives in directions peculiar to their own sex is a great source of unhappiness in married life. It is often directly or indirectly the cause

of divorces. Thus the study of the faculty of either sex shows there is no identity in them, no equality. Surely nothing could be more contrary to the views of the Creator than to wish woman to become man's equal; woman should bow to man's authority, as no woman is either our equal or our superior.

A male professor of diseases of women stated to a large class of students that woman's brain is too small for intellect. Although this instructor had an unusually small head, he did not seem to be conscious that he also possessed a very small brain.

Every one, man or woman, who learns what woman's position has been and is at the present, realizes the falsity of such teachings. The present, as well as the past, proves that women are as capable of intellectual development as men, although men have tried to establish the contrary as truth in every century since the creation. By her intellectual and executive ability woman has demonstrated that she is fully able to compete with man. Queens have ruled nations with as great wisdom as kings; women have led armies as successfully as men; and in every occupation which requires mental ability, woman has proved man's equal. The competition between man and woman in every executive and intellectual position in this present century is demonstrating the fact that women are excelling men in these lines.

Women in studying the existing system of sociology find it neither agreeable nor entertaining, because of the degraded condition of the race caused by unjust laws creating and protecting the social evil for which men are responsible, as they have so persistently opposed woman's

assistance in making and enforcing just laws. Women have learned that man's opposition to woman's education was due to selfishness and fear that she might learn something concerning his moral and physical defects, and thereby become aware of the cause of so much suffering and degradation of the race, which men have always insisted that Mother Eve and her daughters had caused and perpetuated.

Intelligent women can no longer be prevented from gaining knowledge of their own physical conditions or of the physical degeneracy of men, which so seriously effect their children's health as well as their own, as they are no longer dependent upon man for their social position and support; they scorn the idea of being associated with men of diseased morals. Neither does ridicule interfere with progress as it once did. Men have so long been considering the mental and physical defect of woman, that they have neglected correcting their own faults. In order to understand the cause of the abnormal condition of the race, women are now studying physical, moral and mental degeneracy, and also by the aid of intuition which man so condescendingly accorded women, they have already recognized the fact that the degeneracy of the human race commenced when man monopolized social and political powers, and as a natural result they were not able alone to control these powers for the good of humanity. So long as man could keep woman's attention upon her own imperfections, he knew that she would not detect his numerous faults, but the dose of ridicule and dictation concerning woman's mental inferiority, was given in such an overdose that they

have caused a reaction; so much so that the women of the nineteenth century from the practical experience they have acquired, are beginning to think and act independently of men's dictation. Although they have been seeing "as through a glass darkly," they will soon come face to face more clearly, and with more scientific knowledge upon which to base their judgment, than men have had.

A male physician recently circulated widely a pamphlet which he had written upon "The Physical Degeneracy of American Women." He says the wrecks of women everywhere should prompt us to a thorough investigation of the cause which has wrought such sad results; the evidence of dry rot in the American life has begun to appear, caused by women trying to shirk the duties of maternity. He should have said it was due to very active contagion of venereal diseases which wives have contracted from their contaminated husbands. He asks, Why do the American females make such poor wet nurses or milk producers, compared with the emigrants from Ireland and Germany?

It is not surprising that some male physicians censure intelligent women for not being able to compete with the lower animals in this line, as their own ideas of women have not evolved many evolutions. The above investigator fails to recognize the fact that the most prolific progenitors and milk producers are generally of a scrofulous diathesis, while the thoroughbred's do not degenerate into habits of sexual intercourse and frequent pregnancies, which interfere with superior development.

In this man's greatest research concerning woman, he observes that the advancing civilization is particularly

hard on women, while the exact truth of this statement can only be verified by an extensive and exhaustive study of the statistics and rapid growth of genecology, caused by the prevalency of venereal diseases.

A New York medical journal recently contained two articles concerning women. The subject of the one article "American Sterility" is a production of a professor of gynecology. It reads that the obstetrician finds his vocation among American women disappearing from the face of the earth. It is a fact the American family with more than one or two children is the exception. From the records of six generations of families in some New England town, it was found that the families comprising the first generation had on an average from eight to ten children; the next three generations averaged about seven to each family; the fifth generation less than three for each family. The generation now on the stage is not doing so well.

What are the causes for this small proportion of children? Disease, prevention of conception, and abortion form the trinity of responsibility in these grave conditions. It is true that the first cause (disease) results in many women being barren, but I believe you will agree with me that the last two causes — prevention of conception and abortions — are the two chief causes; through the diffusion of the laws of sanitation, improved dietary, and advanced therapeutics, the longevity of man is increasing, but the American woman's aversion to child-bearing is blighting our civilization, and can well be named the twentieth-century curse. A large proportion of American young women who marry do so

with the determination that they will have no children. They are abetted in this notion by many elderly women. The cure for this terrible sentiment is education. The home, the press, the schoolroom, and the pulpit should be centres for reviving the ancient idea of the nobility of motherhood. The physician should not underestimate his influence. By constantly bearing in mind the dangers of the present tendencies, he can do much to change the current. Let us hope we will again see the day when thoughtful motherhood shall be considered the highest function of womanhood, and to shirk this natural duty will be deemed a sin.

This writer does not seem to recognize the fact that quality is more desirable than quantity. A few children well born and well bred are much more desirable than a great number born only to early succumb to inherited disease. Every student of human nature recognizes the fact that as a rule the least civilized races have the largest families, and as a rule the parents of such families are either deficient in education or in self-control. Intelligent parents are not willing to have more children than they are able to supply with good health and education. It is not possible for parents to care as well for eight or twelve children as they can for two or four. If a mother has several children, she is compelled to neglect herself or her children in numerous ways. Many mothers will not acknowledge this, but if they investigate their conditions of health and education, they will discover one or both neglected more or less.

Very few mothers in the past centuries were to blame

for having more children than they could care for well, because of their ignorance of the laws of health. Women are now making greater efforts to acquire intelligence concerning these laws and what is just to their children, as well as to themselves. This writer on "American Sterlity" seems to favor the Spartan mode of increasing the population, as he states that Lycurgus proclaimed laws to favor population. In that country a man with three sons was exempt from night watch, and he who had four was freed from taxation and all public duties. Louis XIV. gave pensions to those who had ten and twelve children.

Men usually give themselves the credit of having children, although they suffer very little inconvenience during the process. The day will come when man must evolve beyond his mere animal nature before he is permitted to become a father. If propagating is woman's highest function, she should attend to its normal conditions, and prevent sexual intercourse and conception occurring when healthy children cannot be brought into existence.

If the "American woman's aversion to child-bearing is blighting our civilization, and can well be named the twentieth-century curse," what can be said of the contamination of men by venereal diseases which wives contract from their husbands, and children inherit from fathers. Every physician knows that venereal diseases destroy the lives of more men, women and children every year than any other cause, and that not only "American woman's sterility" but American man's sterility is in a great majority of cases caused by diseases which men have contracted in houses of prostitution.

The writer of the second article in the above-named journal writes on the subject of "Gonorrhœa in Gynecology." He insists upon the importance of informing the laity of the dangers of latent gonorrhœa. He states that the man who has once had gonorrhœa should never marry unless he had first consulted a specialist in venereal diseases. If greater care were taken in such things, there would be much less suffering in women, and much less occasion for the formidable gynecological operations.

As gonorrhœa is admitted to be the most frequent cause of woman's suffering, sterility and disease, and the cause of so many formidable operations, it is quite time that women were aware of the fact, also that they are not entirely to blame for their abnormal conditions. Years of medical practice among women gives a woman physician an opportunity to hear the expressions of women concerning the subject of motherhood. Invariably wives among all classes express a desire for children. The more intelligent women always say one or two children, as they are sufficiently well versed in heredity to know that one or two children is a sufficient number to successfully correct their evil tendencies and to educate into moral and upright characters, in order that they may be a blessing instead of a detriment to humanity.

CHAPTER XI.

MENTAL DEGENERACY.[1]

CONTENTS. — Immoral Type of Insanity especially affects Men. — The Emotional Type of Insanity especially affects Women. — Causes of Both Forms. — Epilepsy. — Cause.

CLOSE investigation proves that mental disease more often occurs in men than in women; nevertheless, male physicians from the time of Hippocrates to the present time have been trying to convince the world that women have smaller brains and weaker intellects; that they are more prone to insanity, and their defects are more liable to be transmitted to their children. Yet with all effort in that direction their assertions cannot be substantiated. The immoral type of insanity, or sensuality, especially affects men; "hysteria," or the emotional type, prevails mainly among women.[2] Mental degeneracy, which often results in general paralysis, is a disease even more prevalent among men than "hysteria" is among women; it is commonly caused by unrestrained sexual indulgences, which invariably result in some form of venereal disease that destroys the nervous system.

Immoral insanity, or general paralysis, destroys thousands every year, chiefly men in the prime of life. It is

[1] Statements from the best authorities on mental diseases.

[2] Women should be able to recognize the cause of immoral insanity in man as well as to recognize the cause of emotional insanity in women, in order that they may avoid becoming the victims of either.

said to present three stages: first, exalted delusion, in which the victim thinks himself the head of the family. He imagines he literally owns his wife, soul, body and property. He considers women weak, and in every way inferior to man; indeed, he only tolerates her for convenience and as a means by which he may raise "his children." He gradually becomes more and more tyrannical, causing his wife and children to abhor him. What little money he is compelled to spend for them he doles out, making them feel like beggars and paupers; yet the money he uses for his own gratification is spent freely; he imagines he can easily afford one or more mistresses, tobacco and alcoholic drinks, and whatever suits his sensual desires. Not unfrequently he is a "hail fellow, well met, among the boys," among whom he delights to tell vulgar stories and make disgusting remarks about women. He is quite satisfied with himself in every way, says "he is irresistible with the ladies," yet sooner or later he succumbs, a victim to his own sensual habits, which have caused disease of the brain, and finally death.

In hospitals for insane women investigation reveals the fact that there is a similar type of immoral insanity among women who have become victims of venereal diseases; but in cases of emotional insanity among women there is an absence of disease of the brain.

Pre-existing functional derangement of the digestive and pelvic organs are to be looked upon as primary causes of disturbance of the nervous system in emotional insanity. Tumors of the uterus and ovaries are often found in connection with insanity, and delusions, even

neuralgia may be followed by insanity, the pain vanishing during the mental disturbance, the neuralgia reappearing as the insanity passes away. Such conditions are excited by nervous disturbances caused by the displacement of different organs of the body, mental excitement, or worry, overwork and long-continued confinement at home. Sexual excess and too frequent child-bearing are likewise recognized as prevailing causes of emotional insanity. Some may undergo mental strain without any severe mental results; with others a slight mental or physical disturbance may cause insanity.

To discover the cause, one must know the history of ancestors two or three generations back, as well as the individual history of the patient. Severe mental shock often causes immediate disturbance of the brain, rapid molecular changes in the nerve centres, and in consequence, a determination of blood to the head; even the muscular structures may be set in motion, causing involuntary agitations, such as trembling and crying, or pacing the room, rocking violently, or wringing the hands. All such acts imply a continued change going on in the nerve centres; the weaker the will and judgment of the patient, the more violent will be the extreme manifestations.

Emotional insanity may result in softening and disorganization of the brain structure, due to inflammation; it may be caused in either sex by distressing poverty, immorality in husband or wife, prodigal children, constant anxiety in business of speculative character, or by perpetual craving ambition, with frequent disappointments. A constant strain upon the nervous system

with excessive emotions and excessive expenditures going on for years, while the nerve centres are exposed to a greater amount of change than they can bear, cause melancholy, monomania or insanity. These and a thousand other miseries of human life destroy reason and fill asylums. There are innumerable causes for insanity, but the majority of the causes are venereal diseases, inherited or acquired.

Epilepsy is now believed to be a discharge or explosion of unstable nerve-force from the material of the higher nerve centres. The degree of the discharge of force and the extent to which cerebral centres are involved will determine the effect and the duration of the convulsions. It may be some time before the brain force is restored to its normal state, in which the various centres are in a state of equilibrium. The more numerous the attacks, the more likely is the mania to supervene.

When dementia occurs from chronic epilepsy it is not always due to structural changes, for it is marvelous how some, long lost in speechless idiocy, recover intelligence and power, if by some remedy the convulsions are arrested. Convulsions prevent the accumulation of nerve-force in adequate quantity, but if convulsions cease, the nerve-force is again restored to the higher nerve centres. In violent and frequent convulsions the whole force of the entire cerebral system is discharged. When the attack is slight, consciousness is not lost for more than a moment. There are many instances recorded similar to the following:

A woman admitted to an asylum in the year 1860 was described as one of the "total imbeciles." She was

unconscious of everything and every person about her. She was then thirty years of age, having had epileptic convulsions from the age of nine years, and having become insane at the age of twenty-three. She remained epileptic and insane until 1872, when she suffered from an attack of acute rheumatism, followed by chronic rheumatic arthritis. From June, 1872, she had no convulsions, and in November, 1875, she was bright, cheerful and happy, rational in conversation, and intelligently employed. With the cessation of the convulsions the mind and memory returned after even so long a period as fifteen years.

"Operators" of today advise the removal of the ovaries as a treatment for women who have epilepsy, yet they seldom mention that diseased testicles are equally fruitful causes of this disease among men, and should be removed to cure the ailment. Removing the ovaries very seldom cures insanity.

CHAPTER XII

SOCIAL DEGENERACY. — GONORRHŒA

CONTENTS. — Gonorrhœa, Chancroid and Syphilis Originate from Impure Sexual Intercourse. — The Social Evil existing from the Remotest Ages. — Debasing Habits cause Revolting and Dangerous Diseases. — Danger of Contagion. — Gonorrhœa prepares the Way for all Other Venereal Diseases. — The Most Contagious of all Contagious Diseases. — Gonorrhœa the most Common Ailment among Men. — The Disease Germ never entirely removed from the System. — Develops Serious Conditions in their Children from the most Trivial Assumed Causes, as a Slight Fall, etc. — Records of Latent Gonorrhœa in Women.

THE most common cause of social degeneracy is due to venereal diseases,[1] which comprise gonorrhœa, chancroid and syphilis. They originate from impure sexual intercourse, and are traceable to the remotest antiquity. The effects of venereal diseases have been extremely far-reaching in their detrimental effects upon the human race. These loathsome maladies have been most potent factors in causing human degeneracy, which has reached such appalling prevalence in this age. As the social evil has existed among the races from the remotest ages, one can scarcely fail to recognize the cause of woman's degradation socially, physically and politically.

The first and most potent factor not only in the degradation of woman, but of the human race, has been the habit of sexual intercourse when conception is not desired. Any observer of the laws of health can readily understand that sexual intercourse should not occur,

[1] Notes taken from late authenticated works on venereal disease, also from clinical and general practice.

unless normal legitimate children are intelligently prepared for by normal parents.

Venereal diseases are the result both of excessive and promiscuous sexual intercourse which has for ages been practiced. These habits have originated the most revolting and dangerous diseases known to humanity.

Not only parents, but all adults and children should be informed of the extreme danger and active contagion of venereal diseases.[1] Any person is in danger of coming in contact with virus in various ways: from drinking-cups, towels, clothing, promiscuous kissing, or sexual intercourse. Venereal diseases do not spare even the unborn, but are ever ready to attack as soon as conception takes place. Women should gain intelligent knowledge of these diseases and how to avoid them.

Gonorrhœa, the primary venereal disease, is distinguished by various symptoms from the chancroid and syphilis, although it prepares the system to produce chancroid, which primarily is a local disease of a more revolting type. The effects of chancroid upon humanity in turn prepared the race for syphilis, a most virulent, contagious, inoculable and incurable disease.

The origin of gonorrhœal disease is the effect of impure sexual intercourse, and sexual intercourse is always impure unless it occurs as a means of producing normal conception.[2]

[1] In a certain workshop in Camden, N. J., a towel used by a syphilitic workman conveyed the disease to three men who had used it. In each instance the disease was primarily manifested in the form of interstitial keratitis, or syphilitic sore eyes. Such diseases are of common occurrence in promiscuous association.

[2] Sexual instinct is merely a physicial condition existing in vegetables and animals as a means of perpetuating the species, just as their desire for food is an instinct to perpetuate their bodies; yet both of these instincts when they become abnormal, destroy the species. In the human specie intelligence should control.

The word gonorrhœa is derived from two Greek words meaning "semen" and "to flow." In its latest chronic form it is termed blennorrhœa. This specific disease involves primarily the urethra of the male and the vagina of the female. Its acute attacks produce pain and swelling of the mucous membrane and the formation of pus, which is not only poisonous to any mucous surface, but is also extremely contagious; it is caused by the gonococcus germs, which, during the disease, invade all parts of the genito-urinary tract. If a particle of the gonorrhœal discharge enters the eye accidently, the poison is so rapid in its course that it often causes the destruction of the eye within a day.[1]

Owing to the severe inflammation of the mucous membrane it becomes highly sensitive, and when confined to the urethra the passage of urine is attended with extreme pain and scalding sensation.

Every practitioner knows that gonorrhœa is the most common ailment among men. One of the latest and most thoroughly scientific investigators of this disease says, that out of every one thousand men, eight hundred have gonorrhœa. Of every hundred women who have married men formerly affected with gonorrhœa, scarcely ten remain seemingly unaffected, and these suffer from various ailments that gonorrhœa has indirectly produced.

A woman who, at any time of her life, has had an acute gonorrhœa, has to expect sometime, it may be after months or years, one or more attacks of acute, sub-acute, or chronic perimetritis. The wife of a man who, at any time of his life, before marriage, has suf-

[1] Gonorrhœal opthalmia is probably the chief cause of congenital blindness.

fered from gonorrhœa is, with regard to an attack of perimetritis, in the same position as if she herself had had acute gonorrhœa. Under these two groups of circumstances such a woman must expect at some time or other in her life to become the subject of a pelvic inflammation, some times ending only at death.

After the inflammatory stage of the disease is passed, which varies from four to five weeks, there is left a discharge known as gonorrhœa mucous, or gleet, which remains infectious for months and years, even though discharge is not attended with pain or scalding. It has been proved conclusively that this poison is never entirely removed from the body of the person who has once had gonorrhœa. It is an established fact that gonorrhœa can exist without the demonstrable presence of gonococci. The absence of the gonococcus proves nothing against the gonorrhœal disease. If these germs cannot be found they may have been somewhere broken up, whilst a ferment produced by them may still be active; or they are absent from the secretions while present in the tissues. The virus of this disorder gives rise to a group of diseases, whose physical and moral consequences surpass in importance any other class of affections.

In Germany, in recent years, a large amount of experimental work has been done, and much clinical evidence has been collected concerning gonorrhœal diseases; but in England and America, on the contrary, it has been fearfully neglected. As a rule, some of the American male physicians express the opinion that as a specific disease, there is little or no scope for treatment of it in

the female. Physicians are called upon to treat only the advanced stages. One would expect, under the circumstances, an opportunity of averting the disease, but the opportunity is almost invariably denied. The guilty husband hopes for the best, and believes that if he can deny and conceal, the wife, even though affected, can never be quite sure of the cause, whatever her suspicions may be. The husband puts off taking the steps which would procure suitable treatment for the wife until some serious symptoms set in.

Gonorrhœal inflammation once reaching the ovaries and involving them, ends only at death. If it comes to an acute manifestation of the affection, the case usually takes something like the following course: The husband, having contracted gonorrhœa, sooner or later infects the wife, even if prior to this the disease has apparently disappeared without leaving a trace, it leaves him capable of conveying the contagion. Finally the heretofore healthy wife begins to feel weak and ill. Attention to her domestic duties becomes a burden to her, and pedestrian exercise, which could formerly be taken without the least effort, now gives fatigue. Menstruation becomes more profuse than formerly, and there are pelvic pains during the first days of the menstrual periods. A little vaginal discharge follows each period, generally increases, ultimately continues without intermission until the next menstrual period begins. After a few months, really severe pains come on, usually in the left half of the pelvic region, and, on account of the feverishness and unbearable burning in the abdomen, with increased discharge, the sufferer is ultimately com-

pelled to go to bed and send for medical help. The severity of the attack varies; she remains confined to her bed for weeks or perhaps months, with exhausted strength, struggling for life and only partially recovering, remaining sterile and an invalid the rest of her days.

It not unfrequently happens that the woman who marries a contaminated man under such circumstances soon becomes pregnant; during her pregnancy she suffers from derangement of the pelvic organs, which are supposed by herself to be due to and concommitant with her pregnancy; and so she receives no particular attention. It sometimes happens that the symptoms become so urgent as to call for active treatment in order to prevent miscarriage. Labor ultimately comes on and is followed by a severe endometritis or inflammation of the lining membrane of the uterus, or with perimetritis, the inflammation of the peritoneal covering of the uterus and ovaries. The development of this inflammation may begin immediately after the confinement, or, as is more frequently the case, it may come on in eight to fourteen days, or even several weeks after confinement.

It is a peculiar fact that some women directly after marriage with a man who formerly had gonorrhœa begin to exhibit symptoms of serious inflammation, while others may be years before they emerge from the latent period; still others again show such trifling departures from the normal condition that it is difficult to say whether they are affected or not. It might be set down as a law of this disease, that the earlier the first sexual intercourse occurs after the time when the gonorrhœa was pronounced cured, the shorter is the period of

latency in the woman, and the more acute are the symptoms.

We will give only a few cases recorded in medical works from the most scientific contributors as examples.[1] One writer says a Mrs. M——, when I first saw her, had been married five years. Her husband about one year before their marriage had undergone two months' treatment for gonorrhœa. The wife before marriage was a type of robust health and beauty. Soon after marriage she began to have ailments; she remained sterile and suffered with pain during her menstrual periods. After a year she consulted a physician, who performed an operation of incision of the cervix, with the object of curing the sterility. This proceeding was followed by severe hemorrhage; on the following day pain began, and gradually increased to an enormous severity. The doctor in attendance found that the case was an acute perimetritis. The patient was confined to her bed for two or three months; never since that time has she had a day's good health. She consulted one after another of the principal gynecologists of New York and Boston; by one she was cauterized for ulcer of the cervix; another applied a large blister to the hypogastrium (the lower part of the abdomen) on account of chronic metritis of the uterus; and a third made her wear an intra-uterine pessary for two months.

A careful examination revealed the following facts: The uterus was antroverted and but slightly moveable; the left ovary was small, hard and firm, and fixed in the pelvis by adhesion; the right ovary, lying deeper,

[1] Drs. Noeggerath, Neisser, Rycord, Sinclair, Lawson Tait, and others.

was greatly swollen, rounded and softened, and both ovaries were intensely painful to touch. This patient suffered inexpressibly during four years, medicine seeming to produce little effect upon her condition. She visited German watering-places, and consulted gynecologists in Paris during her two seasons abroad. On her return she felt better in many respects, but by no means completely restored to health.

Another case was that of a Mrs. F——, a well-developed and beautiful woman; her husband had been under treatment for a rather obstinate gonorrhœa, but in whom for three months before his marriage, not a trace of the disease was to be seen. He was assured that it was quite safe for him to marry, and he acted on the advice. All went well for about six weeks, and then the wife began to complain of a pain in the side, which at last increased to such an extent that she was confined to her bed. Her husband's doctor was then consulted; he diagnosticated pelvic peritonitis, which he treated energetically. The patient remained in bed for two months. Then follows the history of ten years of bad health, varied with periods of more acute suffering.

The next case is that of a woman whose husband, when a bachelor, had suffered from gonorrhœa, which required many months of treatment, but it had disappeared for two years before marriage. Ten months after marriage the wife was confined with a healthy child, and since that time she has never become pregnant. Soon after her confinement she began to complain of pains in her left side, and a sense of weakness in the pelvis. Then followed wanderings in search of health from one

European health resort to another, then back again to America. In this case there were six distinct attacks of pelvic inflammation. Digital examination proved the existence of enlarged ovaries, and a general matting together of the pelvic organs.

A typical case of acute gonorrhœal contagion is recorded of a man who, after he had been married a short time, visited a neighborhood where he met a woman acquaintance of his bachelor days. Within forty-eight hours he came to his physician in terrible distress with the initial symptoms of gonorrhœa, but with a still more terrible dread that he might have conveyed it to his wife. His attack proved very trifling, and passed off in less than a week. Wishing to take his annual holiday, he brought his wife to the physician to make sure that she was free from disease, and he could not find the slightest trace of inflammation of the vagina. He therefore sanctioned their traveling to a considerable distance, but within three days this physician was summoned to her and found her suffering from a most severe attack of inflammation of the left ovary. After some weeks she recovered, though the left ovary had become as large as a small orange, firmly fixed and very sensitive. Suddenly the right ovary became similarly affected, and after a most severe illness, during which she seemed frequently at the point of death, she partially recovered, with the right ovary similarly large and fixed. She never menstruated after this second illness, and she now lives a semi-invalid life, hardly ever free from pain, and unfit for any exertion.

Another typical case is that of a woman who ten days

after marriage was seized with sharp pain in the hypogastrium, just over the uterus, and though she got up and dressed she could not walk, and was compelled to spend some days on a couch; she then sought medical assistance. The pain in the pelvis continued; she was treated for inflammation of the bowels, and remained under treatment four weeks, when she was considered cured. She had hardly attempted to attend to her domestic duties when her illness returned, but she went on for nearly a month without further treatment. She looked very ill, and, in answer to inquiries, said that she had lost flesh rapidly since the beginning of her illness.

An interview with her husband brought from him the following history: seven years before he had become affected with gonorrhœa for the first time, and appeared to have a very bad attack. He was in the hands of a quack, and also of several other medical men in succession; he seemed to have been cured, and about twelve months after the first symptoms of the disease, every trace had apparently passed away. Soon after the gonorrhœa appeared to be cured he married. In the course of time his wife had a child, and died of puerperal or child-bed fever.

The child survived, but was under medical treatment from its birth; as the husband was abroad on business, at the time of his wife's death he remained away for several years; he could, therefore, give no details concerning this period of the child's illness.

At the time of his second marriage both he and his second wife were perfectly well. Two months after marriage the latter became ill without any apparent

cause. The husband began to suffer from urethritis, which came on four weeks after the marriage, and at the time of the first interview with him, had developed, though under treatment three weeks or more, into rather a severe attack of gonorrhœa, although gonococci could not be detected in the discharge. The wife was kept under treatment for more than three months, considering herself well at the end of that time, but although the uterus was then movable, the thickening of the peritoneum was distinct. There was a peculiar loss of elasticity across the pelvic floor and a deep-lying sense of resistance. Probably both tubes were ruined; the fimbriæ, the fringed ends of the fallopian tubes, were matted together, or were adherent to the ovary, and abdominal orifices closed. The menstruation continued to be abnormally profuse.

These are only a few fair examples of the many cases occurring every day, and any practicing physician can relate many similar instances. All have these three points in common. They are ailments which entirely destroy the health of wives; and they show a history of gonorrhœa in the husband which is brought out in a more or less convincing fashion as the cause of the wife's suffering; it also points to the fact that gonorrhœa is a common cause of sterility in both man and woman; that gonorrhœal germs — the gonococci — remains in the system for the remainder of the victim's life, in spite of apparent cures.

The gonococci disappears and reappears in the excretions, according to the victim's state of health; they enter the white blood corpuscles and penetrate into the

blood-vessels, and from there push on into the connective tissues. Latent gonorrhœa in the woman manifests itself in the course of time by perimetritis, acute and chronic, or by ovaritis, or catarrh of some portions of the genital mucous membrane. Being specific in its nature, it produces an infectious catarrh of the genital organs. From the discharge of women affected with latent gonorrhœa a micrococcus may be cultivated, which is exactly analogous to that obtained from the discharge of acute gonorrhœa in the man. The wives of men who have at any time of their lives had this disease do not usually become pregnant until after long courses of medical treatment. Such women, if they do become pregnant, often miscarry.

In considering the chronic, creeping form of gonorrhœal infection in women, let us take the facts of a few typical cases, presented by a noted physician: a year or less after marriage a young woman finds that her health has undergone a serious change for the worse, whereas, before marriage, she was as sound in health and active as in childhood. She has now lost her buoyancy, her sense of physical well being, and is distressed by unwonted pains and discharges. She has a persistent leuchorrhœal discharge, suffering from painful menstruation more or less severe, and her menstrual periods, formerly painless and regular in occurrence, duration and amount, are now painful.

In similar cases there may be the history of abortion, followed by more or less severe inflammation, or the patient may have borne a child at full time, which may be followed by some form of puerperal illness and sub-

sequent sterility. This same author cites another case: A woman married two years and a half had one child. The patient had copious leucorrhœa during her pregnacy. Two weeks after her confinement, some severe inflammatory illness affecting the abdomen came on. She was in bed several weeks; she suffered from a pain in the left lung more or less ever after. The child had inflammation of the eyes, with a discharge, for which it was successfully treated by the doctor in attendance on the mother. In an interview with the husband, it transpired that he had been affected with blennorrhœa (a discharge caused by gonorrhœa) for over a year before his marriage took place. The inflammatory illness of his wife was gonorrhœal fever. From such recorded cases women may at least learn that the prevailing causes of inflammation, congestion and tumors of the ovaries are due to venereal diseases either acquired or inherited. In fact any wife whose husband has had gonorrhœa at any time in his life, will sooner or later suffer with inflammation of the pelvic organs, or tumors of one or both ovaries, as a result of gonorrhœa.

The increased flow is such a constant feature in gonorrhœa that it becomes one of the features in the diagnosis. But by far the most important changes in the sexual organs which result from gonorrhœal infection, are those affecting the fallopian tubes and ovaries. With regard to the tubes it would seem that the effects vary greatly, according to the virulence of the specific organism. If the infected surface lacks the vitality sufficient to resist the virus, the disease may spread rapidly along the tubes; the abdominal end becomes sealed by the resulting peritonitis.

The health and lives of those affected are endangered by this condition. Often women who suffer from venereal diseases do not even know that such diseases are in existence, although the majority of men suffer from venereal disease in some form or other.[1]

Gonorrhœal infection in women gives rise to a group of diseases which, by reason of their social and moral consequence, surpass in importance every other class of affections that claim attention of the gynecologist. So long as male physicians look upon gonorrhœa in women as mere bagatelle, what can be expected of the self-indulgent male clients? So long as operators know that they can produce such "precious results" as enormous fees for the castration of women, they give very inefficient treatment, and think it quite unnecessary to diagnosticate their cases thoroughly.

[1] Dr. Noeggerath's work on "Latent Gonorrhœa in the Female Sex" marks the beginning of an new era in clinical knowledge of gonorrhœal disease. He says: "I do not know what the state of matters is in other cities; I did not know how we stood in New York until I questioned the husband of every woman who came under treatment; and I believe we may apply here the dictim of Dr. Ricord that in every 1,000 men, 800 have had gonorrhœa."

CHAPTER XIII

SOCIAL DEGENERACY — CHANCROID

CONTENTS. — Chancroid, or the Venereal Sore. — The Chancroid has been termed the most Virulent of all Venereal Diseases. — The Chancroid has no Period of Incubation. — The Action of the Virus begins immediately. — Time Required for the Development of Chancroid varies from Four to Eight weeks. — Chancroid Bubo. — Effected Glands may or may not Suppurate.

THE venereal sore or ulcer, properly called chancroid,[1] is perhaps better known as the soft chancre. It begins as a vesico-postule or open ulcer, at first round or oval, afterwards becoming angular or irregular in outline, with abrupt underminded or jagged edges. The secretions are usually abundant and always virulent. Contagion is its most distinctive characteristic, for whenever its purulent secretion is brought in contact with an abraded surface it develops at the point of its implantation an ulcer, which in turn furnishes pus capable of reproducing itself, and so on indefinitely. It is equally active both in the person infected and in those who have not been affected previously.

The chancroid is a local venereal ulcer, essentially inflammatory in its nature and destructive in its action. Another of its special characteristics is that it develops without incubation. The virus enters the lymphatic vessels and proceeds to the nearest gland, causing destructive inflammation. These inflamed glands are termed suppurating buboes. The contagious element

[1] Facts taken from various works on Venereal Diseases.

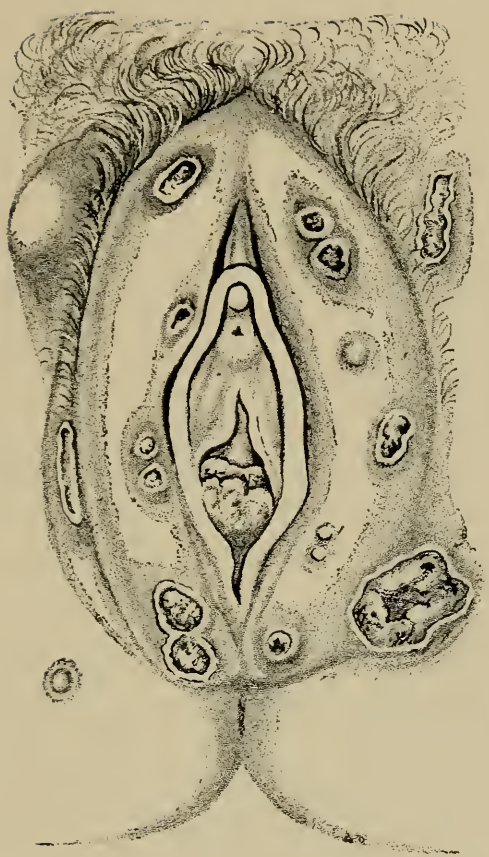
of the chancroid resides in its purulent secretions, which are capable of reproducing the chancroid indefinitely. This contagion may be transferred to the lower animals, although the soil is less favorable to the production of typical ulcers than in the human species.

In the majority of cases the contagion of the chancroid is affected by contact with the sexual organs, yet it can be transferred by surgical instruments, hands, towels, clothing, etc., soiled by its secretions. If the pus is mixed with other malignant secretions, such as syphilitic virus, it results in what is termed the "mixed chancre." Yet there is at first no union of the two poisons. Each impresses the tissues in a manner peculiar to itself. The action of this pus is primarily local. Its influence is limited to the lymphatic circle which surrounds its point of origin. The virus enters the lymphatic vessels which proceed from the ulcer; but its further progress is arrested by the nearest gland. It does not at first infect the general system. The common course of the virus can be directly traced to the chancroidal ulcer; the virulent lymphatic and the virulent bubo develop in connection with it.

The chancroid originates from the pus of gonorrhœal inflammation, induced by the lowest conditions of uncleanliness, immorality and impaired nutrition. This idea is strengthened by clinical facts that the chancroid is much more common among the low depraved classes, because of the defective sanitary conditions which prevail. In the higher social scales where social and sanitary conditions are progressive, chancroid decreases in frequency.

The chancroid has been termed the most virulent of all venereal diseases, because it is most commonly propagated by the diseased during sexual intercourse, and has for its almost exclusive seat the genital region. Portions of the genital integument or mucous surface are the most commonly affected, because they are most frequently brought into contact under conditions in which inoculation becomes possible. The chancroid may be single or multiple; a number of points may be inoculated at the same time. Multiple chancroid are the rule in women, inasmuch as the anatomy of the parts favors inoculation of the surfaces. It has no period of incubation; the action of the virus begins immediately upon its implantation beneath the epidermis, although the pathological phenomena may not be at once manifested. The rapidity of its development depends upon the condition of its implantation.

When the contagion occurs during sexual intercourse or from artificial inoculation it exhibits the same characteristics. If deposited upon an abraded surface or introduced beneath the epidermis, there is developed ordinarily, within twenty to forty-eight hours, a round reddish point of inoculation, a papule or pimple, which soon becomes converted into a postule. The postule soon breaks, and underneath is found a cup-shaped depression filled with pus, which readily extends its circumference and depth. A typical chancroid is a crater-like ulcer, circular or oval in outline, its edges perpendicular, its floors uneven, as if pitted or worm-eaten, its borders somewhat thickened, and surrounded by inflammatory circles. The entire surface of the



Chancroidal sores and bubo.

Plate XXXIII.

ulcer secretes an abundant, thick, greenish-yellow pus, which soon becomes bloody or chocolate colored. Its floor is occupied by a sloughing mass of disintegrated tissue. The sore rests upon a swollen base, soft to the touch, and usually without hardness or resistance where there is a wound; if two ulcers unite, the chancroid presents an irregular outlined ulceration.

The time required for the full development of the chancroid varies from four to eight weeks, which may be increased or diminished by complications arising from the patient's health, irritating treatment, etc. Its course may be divided into three states: the progressive, the stationary and the reparative. The first stage is a rapid extension of the ulcerated process; the second stage, the cessation of the destructive process, and also its enlargement; the third stage, the drying up of the secretions; when the floor of the ulcer becomes covered with granulations, and healing gradually takes place. If the chancroid develops on the external surface of the labia majora it burrows deep, and produces considerable destruction of the tissue before it opens. When it opens, it presents a deep-seated excavated ulcer. If the chancroid develops on the skin or integument, instead of an open ulcer, it remains scaled over, the dried secretions forming a thick blackish crust on the surface layer of the skin or mucous membrane. The edges are sharply defined, smooth and raw looking, and only slightly depressed. It sometimes presents the appearance of a superficial excoriation, or burn.

Some chancroids are characterized by the formation of a brownish gray or blackish slough, which at first is

firmly adherent to the tissue beneath; this form of chancroid is attended by severe pain and marked constitutional disturbances.

After the slough separates it may leave the part in a healthy condition or the process may be repeated. The sloughing chancroid respects no tissue and often causes severe hemorrhage from destruction of the blood vessels; the glans penis, the labia majora and the perineal structure may be entirely swept away. In some cases it causes hemorrhage and death from exhaustion.

There is another form of chancroid much more sluggish in its course and more superficial in its ravages; it rarely causes much local pain or constitutional reaction. In this form the ulcerative process advances at one side, undermining the skin and dissecting the tissue, while on the other side a healing process is going on. These processes may be interrupted and then begin anew, and may thus continue for months or for years, creeping over large areas of surface. Summed up in detail the following are the chief characteristics of the chancroid: it is an acute venereal disease which may occur an indefinite number of times in the same person. It is derived from the pus of the chancroid, — a virulent bubo, or an infected lymphatic gland. It has no period of incubation. The inflammatory reaction is usually manifested within twenty-four or forty-eight hours; it has almost for its exclusive seat the genital regions and neighboring parts. It is rarely solitary; new ulcers develop successively from auto-inoculation.

Active ulceration is an essential condition of the chancroid. It evolves the entire thickness of the skin

and mucous membrane. The secretions are abundant and purulent. The pus is readily inoculable upon the bearer and other individuals; and also in the lower animals. The chancroid has a soft, pulpy base, which is usually sensitive; the pain is often sharp and severe. The bubo of the chancroid is not constant; but one gland is usually affected; it becomes inflamed and painful, commonly suppurates, and furnishes a chancroid pus, also inoculable. The various remedies for treatment cannot always be relied upon. The only sure means of prevention is the avoidance of exposure to the source of contagion.

Chancroid has been compared to an animal parasite, which should be immediately destroyed and its contagious elements annihilated. The favorite dressing is iodoform. Wives affected with chancroid suffer more acutely than their husbands because of their ignorance of the nature of the disease, and the difference in the anatomy of the body. The simple inflammatory bubo is due to sympathetic irritation of the glands situated in either groin, while the virulent bubo is caused by absorption of the chancroidal virus. The simple bubo may terminate without the formation of pus, while the virulent bubo always ends in suppuration. The distinction between the simple and virulent bubo can be made only after they are opened.

The simple bubo heals as an ordinary abscess. The pus of the virulent bubo possesses all the proportions of the chancroidal virus, and the bubo is converted into an ulcer, which exhibits the same character as the chancroid. The auto-inoculability of the chancroidal pus,

which was formerly regarded as an absolute and infallible test, has been shorne of its diagnostic significance, as many other purulent secretions possess this property. The chancroid primarily is a local disease, but later it affects the entire system.

CHAPTER XIV

SOCIAL DEGENERACY — SYPHILIS

CONTENTS. — A Constitutional Contagion and Hereditary Poisonous Disease communicated by One who is Affected to One who is not. — Transmitted by Parents to Children from one Generation to Another for Ages. — When the Syphilis Virus enters the System through the Skin or Mucous Membrane it develops at the Point of Entrance. — The Chancre local Manifestation of a Constitutional Disease. — Occurs but once in the same Individual. — It originates from the Secretions of a Chancre, the Blood or Serum of a Syphilitic Person. — The Chancre is not inoculable upon the Bearer or upon other Syphilitic Individuals. — Incubation of Chancre from Ten to Forty Days. — Occurs on any Part of the Body. — Always arises at the Point of an Inoculation. — Permeates the whole System. — Appearance of Chancre like a hard Body set in the Skin. — May persist for Weeks or Months. — Not usually sensitive. — The Buboes of the Chancre are developed in the Glands. — Mixed Chancre. — The Chancre the Primary Lesion of Syphilis. — The Secondary Lesion of Syphilis usually develops Six Weeks after the Chancre. — The Secondary Stage usually lasts from Eighteen Months to Two Years. — Then follows the Third or Tertiary Stage, characterized by its Lesions of Deep Structure. — Syphilis once contracted lasts during the Remainder of the Victim's Life.

SYPHILIS,[1] popularly known as Pox, is a constitutional, contagious and hereditary poisonous disease. It is as a rule propagated by impure sexual intercourse, communicated by one who is affected to one who is not. It has been transmitted by parents to children from one generation to another, through all ages; when the virus is introduced into a healthy organism it permeates the entire system, manifesting its action upon various tissues by processes peculiar to itself. It causes the most profound lesions, which are indefinite in duration. "The source of the Syphilitic virus from which con-

[1] From various authenticated works on Venereal Diseases.

tagion is commonly acquired, are the secretions of the chancre and of certain secondary lesions, more particularly mucous patches." Syphilis is divided into four stages: primary, secondary, tertiary and quartenary stages. The modes of syphilitic contagion are many. Every person should understand the various processes of contagion, in order to prevent the contamination by this loathsome disease.

In order that syphilitic contagion may occur, two conditions are requisite; first, the virus must come in contact with an abraded surface of the skin or with the mucous membrane; second, with a person who has not previously been affected by syphilitic disease.

The poison is usually conveyed by contact of the genital parts during sexual intercourse, or contagion may be conveyed by means of drinking-cups, towels, spoons, nursing-bottles, children's toys. The breast of a healthy nurse may be infected by the mucous patches in the mouth of a syphilitic child. Children are often infected by the kiss of a syphilitic adult. Those who have the care of children should not allow any one to kiss them on the mouth; kissing is a disgusting habit. When considering how much infection occurs, it would be well for the race if this habit was not so prevalent. There are also other modes of contagion by sponges, razors and certain industrial occupations, as glass-blowing, all kinds of unclean surgical instruments, tatooing instruments, pipes, cigars, etc. Several well-marked cases have arisen where the contagion has been traced directly to cigar and cigarette makers.

A man who has intercourse with a syphilitic woman

carries the poison of her secretions to his wife or to any other woman with whom he afterwards cohabits. A woman who has promiscuous sexual intercourse is the means of conveying syphilitic contagion to every man with whom she cohabits. Another mode of conveying syphilis is by vaccination. The virus may be directly transformed from the arm of a syphilitic to a healthy person, and develop a chancre at the point of inoculation. Inoculation may occur during the operation of circumcision.

Syphilis is inherited by children from parents. Either parent may transmit this disease to the child. When the father is syphilitic and the mother is not, the child becomes syphilitic before it is born. Although the mother does contract the disease before the birth of her first child of a syphilitic father, the severe effect of her contagion is not so manifest until after the child is born. The distinguishing characteristic of the chancre is that it constitutes the local manifestation of the primary stage of syphilis, which is a constitutional disease. The chancre occurs but once in the same individual. It originates from the secretions of a chancre or a syphilitic lesion, from syphilitic blood or serum, and also from certain other pathological secretions occurring in syphilitic subjects. The discharge of the chancre is not inoculable upon the bearer or upon other syphilitic individuals. It has well-marked periods of incubation; on the average twenty-six days, rarely less than ten or more than forty. It occurs on any part of the body, generally upon the genital parts. It makes its first appearance as a pimple, in the centre of which there soon

develops a reddish-brown color. The chancre may or may not ulcerate. It always arises at the point of inoculation; the poison from there permeates the whole system, attacking any or every organ and tissue of the body, and producing most varied manifestations.

The duration of the primary stage of syphilis is usually six or seven weeks. This period is also designated as the period of incubation or hatching. After this the disease acquires constitutional properties, although it is not known at what precise time generalization of the virus takes place. The secretion of the chancre is scanty, serous, and rarely purulent, except as a result of irritation.

In external appearance the chancre is like a hard body set into the skin. It may persist for weeks or months. It is usually round or oval, and is smooth, red or livid, although sometimes it may be dry or scaly, and is often covered with a false membrane. If ulceration occurs it is rarely active. It is usually superficial and flat, but sometimes funnel-shaped. The chancre usually is not sensitive. When situated on the female genitals it may pass unperceived by the patient. The bubo of the chancre is developed in the glands and there may be several. They are hard, indolent, and movable, and rarely suppurate. As a local process the chancre rarely gives rise to pain or other symptoms and ordinarily heals without a scar.

The mixed chancre results from the inoculation at the same spot of the syphilitic virus and the chancroidal poison, which exhibit the characteristics of both chancre and chancroid. The lesion usually presents

first the character of a simple venereal ulcer; later the base of the sore becomes hardened, the lymphatic glands are enlarged, and general syphilis follows. Some authorities claim that in mixed chancre there is no union of the two viruses; that each impresses the tissue in a manner peculiar to itself. This is most probably the true view of the case.

When the chancroid virus and the chancre virus are inoculated at the same time, the result takes first the character of a chancroid, but it does not appear as a chancre until after three or four weeks, and this period must be added to the six or seven weeks which intervened between the period of the chancre and the outbreak of the constitutional syphilis. Multiplicity is a characteristic feature of the chancroid, and serves as an important sign in distinguishing the chancroid from the chancre, as the chancre usually occurs singly. The essential features of the true chancre are those of circumscribed growth, becoming indurated or hardened. Its hardness constitutes the characteristic mark of the initial lesion of syphilis.

Distinct evidence of the process of hardening begins within a week after the appearance of the chancre. In degree, it varies greatly from a parchment-like texture to one of a woody hardness, often resembling a nodular body. The hardness does not disappear in less than four or five weeks, its softening commonly occurs at the outbreak of general symptoms of the constitutional disease.

The chancre usually heals within five or six weeks, and leaves no trace of its local existence, except a

brownish spot, that gradually disappears. The pathological process of the chancre consists essentially in the accumulation of new cell elements, or new growth. If ulceration occurs it is usually at the expense of the new cells rather than tissue proper. Although the chancre is the primary lesion of syphilis it confers no guarantee as to what effect the syphilitic poison will have on the system.

Sometimes a primary lesion is immediately followed by tertiary syphilis, affecting some important central organ, as the brain, spinal cord or viscera. This frequently is the case even when the patient has scarcely noticed the primary lesion. On the other hand, a severe primary lesion may be followed by mild constitutional results. The treatment of the primary disease may be merely rest, cleanliness, the removal of local causes of irritation and a simple protective dressing. In the opinion of most syphilologists, remedies for the constitutional stage are of but little use during the period of incubation.

Whatever may be the mode of contagion when syphilitic virus is inoculated upon the skin or mucous membrane, it develops at its point of entrance a lesion of specific character designated as the initial lesion or chancre. It does not cause syphilis, but is merely a local manifestation of an already constitutional disease. But secondary syphilis in one form or other always follows a chancre, and without secondary symptoms, syphilis cannot be said to exist.

The secondary stage of syphilis begins as a rule about six weeks after development of the chancre.

The outset is attended with fever, sore throat, sore glands in various parts of the body, and skin eruptions. These symptoms vary in severity in different individuals. In some cases they are quite marked; in others obscure or entirely absent. The most characteristic symptoms of the secondary stage consist in eruptions upon the skin or mucous membrane, which are generally superficial in character, rarely if ever leaving scars. The very common characteristics of secondary eruptions is their freedom from itching and irritation. They yield with remarkable rapidity to the influence of mercury. During this stage the blood, as well as the lesions, contain the poisons of syphilis. The secondary stage lasts from eighteen months to two years.

The third or tertiary stage of syphilis is characterized by lesions of deeper structure, the muscles, tendons, bones and internal organs all being subject to alteration and destruction. These differ in form, extent and severity, yet they all possess specific features which stamp them as peculiar to syphilis. They are not continuously present, but come out in successive crops, periods of active outbreak alternating with periods of repose in which no manifestations are observed. The lesions of the skin are apt to become copper colored and leave pigment scars, which sometimes resemble the scar of small-pox.

Besides skin eruptions, there are apt to be mucous patches or ulcers in the mouth, anus and vagina. In fact there is more or less inflammation of all the mucous membranes, fibrous tissues, blood vessels, bones and joints, throughout the body. Its duration is indefinite.

The disease may lie dormant or inactive for years, and suddenly reveal itself by lesions of a profoundly destructive character. The tertiary eruptions are deep-seated, with destructive tendency, producing more or less extensive loss of tissue, and leaving permanent scars. Eruptions may continue to recur during the lifetime of an individual. Of all drugs, iodide of potassium possesses the most beneficial effects in the tertiary stage of syphilis, while it has little influence over the secondary eruption.

Tertiary syphilis is characterized by great destruction of tissue, excessive formation of pus, and the formation of nodular tumors in any organ or part of the body. Ulcers, particularly of the skin, with conical crusts known as rupia, are produced. Any part of the body is liable to become affected; the brain, the spinal cord, the heart, lungs, and abdominal organs, and the various bones of the body. The ultimate stage of syphilis is characterized by profound exhaustion, fatty degeneration of the organs, the formation of tumors, and other serious symptoms, or a generally depraved habit of body which is termed a quartenary or fourth period, is sometimes observable. When it occurs, it is a stage of confirmed syphilitic marasmus, a condition of wasting, emaciation, general atrophy or hardening that ends in a general withering or consumption of the body.

While the course of syphilis in the majority of cases exhibits a marked uniformity, yet the regularity of development often fails. For instance, the limit which separates the secondary from the tertiary stage is not definitely fixed, as certain secondary lesions, such as

mucous patches, may continue to develop for months and years after the completion of the secondary stage, while the deep-seated lesions of the tertiary type may occur within a few months of the general outbreak of syphilis. Some physicians claim that no one ought to marry who has had the misfortune to contract the syphilis.

A male physician writes concerning two of his syphilitic brothers: "I could even cite two of our most esteemed confrères who have joined practice to precept, by remaining unmarried, from the sole consideration that as students they acquired syphilis. One of them, a most distinguished physician, whose heart is on a level with his talent, has never allowed himself to be dissuaded from what he termed his incapacity for marriage. "You have spoken to no purpose," he has repeated to me a hundred times, "when one has the pox he should keep it to himself, without running the risk of giving it to others." Although syphilitic persons as a rule have no compunction of conscience concerning marriage, yet if they sometimes have, they seldom have any regard for their victims outside of the marriage state.

In order to determine on what condition, medically and morally, a syphilitic may be permitted to marry, or in what respect that man or woman may become dangerous in marriage, one writer says: "In my opinion, as I understand the question, a man with syphilitic antecedents who contracts marriage may become dangerous in the following ways: he becomes dangerous to his wife, to their children, to the common interests of the family." There is many a case in which a young woman in a per-

fect state of health marries a man who has acquired syphilis in his bachelor life. Several months later she becomes syphilitic, and later still a child is born, completely covered with sores.[1] In other cases where the father has contracted syphilis and is supposed to be cured, children are born with sore eyes or sores on various parts of the body; later these sores heal and then sores of another character make their appearance. Often the death of a syphilitic child occurs before it is born; and when birth occurs its body is in a state of decomposition. If the mother has been healthy previous to this time she will never be so again. In other cases where the syphilitic virus is not so active, children inherit sufficient poison to cause them to become defective mentally and morally.

[1] See Plate, *a* primary sore; *b* secondary sore.

Inherited Syphilis.

Plate XXXIV.

CHAPTER XV

SOCIAL DEGENERACY — STRINGENT LAWS

CONTENTS. — Stringent Laws should be made to severely punish those who infect others with Venereal Diseases. — Men and Women affected with Venereal Diseases should be allowed to marry only among Themselves. — They should be prohibited from propagating their kind. — Women ignorant of Venereal Diseases marry Men affected with such Diseases. — Sensual Men marry merely for Convenience. — A Person affected with Venereal Disease should not have Children. — Children born of Syphilitic Parents are usually small and puny, with a peculiarly Aged Aspect. — Syphilis is transmitted by Inheritance. — The Effects of Hereditary Syphilis upon the Child's Life is Murderous. — One-third of all Syphilitic Pregnancies terminate in Death of the Child before its Birth. — Of such Children born alive, one-third die within the First Six Months. — With the Advent of Secondary Syphilis the Disease is said to be Constitutional. — The Period of Secondary Incubation comprises the Interval between the Chancre and Eruption. — Children are every Day inoculated by being kissed by Venereally affected Fathers and Brothers. — Women should know the Cause and Effect of Venereal Diseases.

A MALIGNANT disease requires heroic treatment and intelligence of its cause to destroy its origin; therefore those who have venereal diseases should not have children. There should be stringent laws to severely punish any one who infects another with a venereal disease. [1] Men and women who are so affected should be allowed only to marry among themselves. They should be prohibited from propagating their kind, in order to stamp out of existence venereal disease, and to prevent the terrible suffering which children of such parents invaribly endure.

So long as women are kept in ignorance of these

[1] "Syphilis and Marriage," by Prof. Alfred Founier.

horrible diseases they continue marrying men affected with them. Not realizing their perilous condition, such wives are anxious to have children, in the hope perhaps, that the companionship of innocent children will in some measure compensate them for what they have lost in being associated with husbands who frequent houses of prostitution, use tobacco and alcohol, and are guilty of vices of the lowest order. The wives of such men always realize to some extent their husband's immoral condition, and merely tolerate them in order to be financially supported, and to avoid what they consider more of a disgrace than immorality — a divorce.

Sensual men marry merely for convenience, either to decrease expenses or to insure social standing, since marriage is considered more respectable by the world in general. They consider women therefore, only as necessary evils. Men who have led immoral lives before marriage all make about the same record as husbands and fathers, as the sensualist is invariably syphilitic. A male physician describes one of them thus: "A man after the first years of his foolish youth decides to marry, in order to insure his position and happiness by possessing a home and children; so he consults the physician who has doctored him through more than one attack of gonorrhœa. His doctor says: 'Certainly marry, you are completely cured.' He marries, he infects his wife. This infected couple engender children that either die almost as soon as they are conceived or are born with their father's disease, from which they will suffer the rest of their lives." If when a syphilitic child is born it is given to a wet

nurse, she will also become affected. The nurse infects her own child and perhaps others. A friend of the nurse may nurse one of the infants and contract syphilis, and she in turn affects her own infant.

The same physician says futhermore: "I have witnessed many scenes of this kind, and I declare I know no position more heart-rending, more lamentable, more atrocious than that of a man who has introduced the pox into his little household; first, in regard to his disconsolate wife, whose tears are not even accompanied with recrimination or complaint, for love and affection have readily forgiven (because of the ignorance of those who do not realize or understand their horrible situation;) and next, in regard to the infant which miserably vegetates, and instead of being the beautiful child dreamed of by the relatives and mother, it is to every one, and even to the nearest kin, an object of disgust and horror. I have seen a number of syphilitic subjects marry in opposition to all medical prohibition."

Another case is given as an example: a young man contracts syphilis and comes to seek treatment. Some months later, still affected with secondary conditions, he announces that he has become engaged to be married, and that the marriage is to take place soon. The physician energetically insists upon his renouncing such a project, and depicts to him the dangers to which he is about to expose himself and his future family; but no arguments can convince him of the immorality, of the culpability of such an act. He marries, and the sequel comes in time. Some months later he goes to his physician in a veritable state of affright and distress.

He has infected his wife, and has come to ask attention for her. A casual inspection only is necessary to see that this young wife is in an active condition of syphilis. A hygienic treatment is prescribed, and the husband is recommended at any rate to avoid the possibility of pregnancy. It is explained to him superabundantly that pregnancy would be a second diaster, for according to every probability it could only end either in an abortion or in the birth of a syphilitic infant.

Nothwithstanding, two months later, the young wife becomes pregnant. She is at once placed under very energetic treatment, and an abortion is prevented. When it is sure that an accouchement will occur at full term, the mother is ordered strictly to nurse her child. At the same time the husband is directed to arrange matters so as to preclude all possibility of a third misfortune, and is strictly forbidden to confide the child to a nurse; it is impressed on him that should this be done it is more than probable that the nurse will receive the pox from the child.

Some months pass away without the physician again seeing this family; then one day the fathers reappears, bringing the child covered with syphilides, and with it the nurse to whom the child had been intrusted. As had been foreseen, the nurse was infected, and bore upon one of her breasts an indurated chancre of the most typical character. This man's transgressions and vice, the injustice to his wife, the birth of a syphilitic child, and the contamination of a nurse, — the distressing array of sins did not end even here. The effects of hereditary syphilis upon the child's life is murderous.

It condemns the offspring to almost certain death from syphilitic disease of some form.

A distinguishing characteristic of hereditary syphilis is that it does not make its first appearance by a chancre. The first expression of syphilis existing in the child may manifest itself in the eyes, ears and bones, or in a diseased condition of one or more of the vital organs. The child is small and puny, with a peculiarly aged aspect; the nails remain undeveloped; the skin, especially about the natural orifices, and upon the hands and feet, remains loose and flabby, and the teeth are misshapen and jagged. Sometimes in a few years death kindly comes to the child's rescue. What a penalty to pay for the supposed pleasures of an illicit passion: these innocent lives deliberately wrecked! If law does not consign the murderer to the gallows, it should be imprisonment for life.

One of the earliest and most characteristic symptoms of syphilis is seen in the structural changes of the mucous membrane of the nose; it is often attended with a purulent discharge, causing excoriations and fissures. The obstruction of the nostrils interferes with breathing so completely as to render it difficult or impossible for the child to nurse. Later, the entire nasal mucous membrane often becomes the seat of the lesions; the ulcerative process may involve the cartilages and bones of the nose, resulting in destruction of the bony framework, thereby flattening and depressing the bridge of the nose, or may attack any bone of the body. The lesions of bones constitute one of the most constant and characteristic symptoms of hereditary syphilis. The

long bones of the limbs and the bones of the head are the most frequent seat, although any or all the bones may be involved. A frequent result of this disease also is a curving of the bone, which was formerly thought to be peculiar to rickets.

The susceptibility of syphilis to transmission by inheritance is recognized as one of the fundamental characters of the disease, although there are various modes of transmission, as for examples: a syphilitic man becomes the father of a syphilitic child, while the mother remains exempt from all visible signs of the disease perhaps for many years. A syphilitic woman may bring forth a syphilitic child, the father seeming perfectly healthy. Hereditary transmission, however, is more apparent when both parents are decidedly syphilitic. Transmission is also affected when no active symptoms are present. Both parents may seem healthy at the time of conception, yet the mother contracts syphilis from her husband during her pregnancy and infects her child before it is born.

The influence of syphilis upon the products of conception is manifested in the various modes and in different degrees of intensity. The intra-uterine death of the fœtus is its most habitual expression; this may occur at any period of its development, and abortion result, or the child may be carried to full term but be still-born. In some cases it may be born alive, covered with syphilitic sores or apparently healthy, but soon afterwards giving evidence of syphilis.

Fully one-third of all syphilitic pregnancies terminate in death of the child in the uterus. Of children born

alive, more than one-third die within the first six months. Statistics have shown that out of every four syphilitic pregnancies only one child finally survives, although when a syphilitic child is born alive it may be apparently healthy and present no positive evidence of syphilitic taint. In these cases there is usually an outbreak of syphilitic symptoms within a short period, ranging from the first two weeks to the third month, rarely delayed beyond the fourth month. In some cases the morbid change is limited to mucous patches of the mouth, anus and genitals. These may continue to recur for several months, and then cease.

The severity of inherited syphilis is sometimes lessened during the first two or three years of infantile life; the disease may develop a new train of symptoms and continue until puberty,—the fourteenth or fifteenth year,—may last as late as twenty or thirty years, or even during the entire life. In the majority of cases, the evidences of syphilis are certain changes in the teeth, and these are among the most trustworthy evidences of hereditary syphilis. In some instances the neck of the tooth is destroyed, and the crown drops off; yet there are some syphilitic children who have perfect teeth.

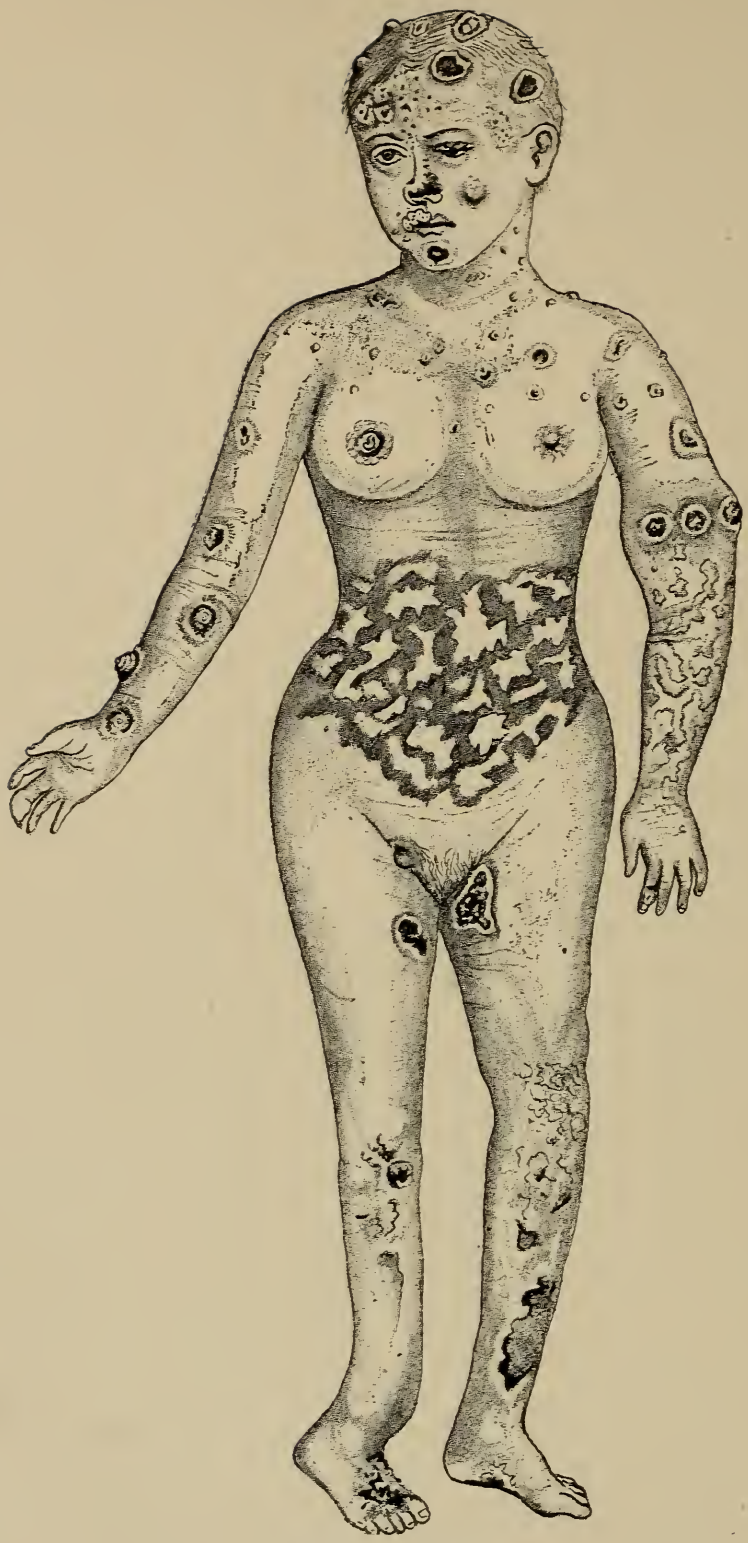
Since the effect of syphilis is to enfeeble, the food must be nutritious. Various tonics should be given, according to the stage of the disease. Hygienic surroundings, regular habits of exercise and rest, and every measure calculated to promote nutrition and to improve the general health of the body and mind should be employed. In the adult, tobacco, alcohol and sexual

intercourse should be absolutely avoided; hygienic measures and nutritious food should be strictly adhered to. The child should be fed on artificial food and never nursed, because of the likelihood of contamination.

After those of the skin and mucous membrane, syphilitic affections of the bones are next in order in frequency and importance. They may develop at an early period, although the more marked symptoms occur in the tertiary or third stage, such as inflammation and tumors, and in the development of a spongy condition. The bones both of fingers and toes are apt to become involved.

Syphilitic gumma rarely develops before the third or fourth year of syphilis; sometimes not until twenty, thirty or forty years after the chancre, or it may appear in the first year after the chancre has developed. This disease involves the muscles and bones. Usually the favorite seat is the lower extremities about the ankles. The next region is the face, forehead or scalp. In fact it may develop in any place excepting the palms of the hands and the soles of the feet. The gummata consist of nodules or solid tumors, usually oval, varying in size from a pea to that of an orange. Sometimes as many as one hundred and fifty develop on the arm of a victim. Gummata of the brain are not infrequent, and their prognosis is nearly always fatal.

Ulcerous tubercles may develop any time from the third to the twentieth year of the disease. This aspect of the malady is located usually in the region of the face; next point of frequency are the legs, neck, back, chest, and anterior surface of the arms. When situated upon the nose, this form of syphilide often destroys the soft tissue or the entire nose.



Venereal diseases.

Plate XXXV.

Venereal diseases.

PLATE XXXVI.

Rupia consists of ulcero-crustaceous lesions, originating from large syphilitic blisters. This form of syphilis is characterized by an accumulation of dirty brown crust covering a flat, superficial, ulcerated surface. They may occur on any portion of the body, quite commonly upon the face, neck and upper extremities. Rupia belongs to the secondary stage of syphilis, although it may develop earlier.

Erythematous syphilides are the earliest and most common. They are located usually on the parts covered by clothing; as a rule they form from seven to eight weeks after the appearance of the inital lesion; their development may be retarded or even suppressed by specific treatment. There are two varieties of the erythematous syphilides; viz., the muscular, which are round or oval in form and bright red or pink in color, disappearing upon pressure and later developing into a yellowish tint that is not effaced by pressure. On disappearing, the patches leave a brownish gray mark. The seat of the eruption is usually the front and side of the chest, abdomen, arms and thighs. The face is rarely affected. The eruption lasts usually several weeks. It may disappear after two or three weeks of specific treatment, or may gradually emerge into the papular form. In the papular variety, the spots instead of remaining smooth become slightly elevated upon a red base and covered with fine scales. These may be found upon the scalp, forehead or other places.

Syphilides develop during the period of the secondary incubation. The action of the syphilitic virus upon the organism during the primary stage is limited to the pro-

duction of purely local phenomena. Its only visible manifestations are the chancre. During this stage the virus multiplies in the system, until its accumulated force and energy causes more or less eruption. With the advent of secondary symptoms the disease is said to become constitutional, although it is probable that the contamination of the blood takes place long before its constitutional appearance. The period of secondary incubation comprises the interval between the appearance of the chancre and the eruption. The duration varies within a certain limit; on the average it is six or seven weeks. The eruptions upon the skin and mucous membrane are generally preceded or accompanied by a change in the blood. Microscopic examination shows a diminished number of red corpuscles and an increased amount of white corpuscles.[1] The occurrence of fever which follows may be attended with headache, pain in the back and limbs, and other signs of constitutional disturbance.

Syphilitic fever is much more common in persons of delicate and highly wrought organizations. It is probably due to the impression of the poison upon the nervous system. In the early stage of syphilis, pains are remarkable for their tendency to shift from one part to another. The pain persists during the night and ceases towards morning. It is usually accompanied with insomnia. In the shoulders, elbows and knee-joints

[1] It is by no means certain that the increase in the actual number of white corpuscles is not a benefit. The later occasionally seem to play the part of scavengers to the blood. It is only when their number becomes abnormally great that the condition may approach leucocythemia. Any considerable dimunition in the relative number of red corpuscles, however, is a serious matter.

the pain is superficial rather than deep; the characteristic headache usually develops towards evening in the front, the side, or the back of the head. In a large proportion of cases, the primary symptoms above enumerated are entirely absent. The general health of the patient suffers no disturbance until the first symptom of constitutional trouble is manifested in the secondary eruptions.

The general characteristics of syphilides are the eruptions produced by syphilis upon the mucous membrane and skin. While syphilis permeates the entire system, affecting every organ in the body in various ways, yet its principal phenomena are projected upon the external surface. Although the lesions of syphilides consist of the same eruptive element as are met with in other cutaneous diseases, yet they possess certain peculiarities which indicate their specific origin and nature. The peculiarities relate to their color, character of the scales, crust ulcerations, scars, pain, and other symptoms. The earlier syphilides may be distributed over the whole surface of the body, yet each eruption seems to manifest a tendency to develop in certain regions. The syphilides, which are red eruptions, usually develop upon the chest, trunk and under surface of the limbs. Those containing pus, form usually upon the face, scalp, back of the neck, trunk and limbs. Scaly syphilides form upon the palms of the hands and the plantar surface of the feet. The scales of syphilitic lesions are usually of a dirty, grayish white color.

Any man or woman who has contracted syphilis may contaminate others after every external sore has healed.

A kiss from such a person, drinking out of the same glass, or wiping on the same towel, produce infection. Children are every day inoculated by being kissed by fathers or brothers who have venereal diseases. How many thousand mothers, wives and daughters who do not even know that there are such diseases as gonorrhœa, chancroid and syphilis are being sacrificed by these diseases. They have not the advantage of the mistress and the prostitute, in whom the disease is carefully attended to as soon as it manifests itself, although such precautions do not prevent them from becoming more and more diseased and inoculating every one who associates with them.

More than one medical work written by male physicians states that the less women know concerning venereal diseases the better. They well know that if women had knowledge of the serious condition arising from venereal disease, no virtuous woman would become the wife of a man who did not possess virtue; nor would a virtuous wife who discovered that her husband was immoral continue to live with him. No one can describe the suffering or the degradation originating from such diseases. In order to save future generations from being destroyed by its ravages, woman must have an intelligent knowledge of the appearance and effects of these diseases.[1] Any woman can learn to detect an immoral man by his expression, manner and general appearance — just as one recognizes an immoral woman.

[1] Excellent plates and illustrations showing minutely the appearance of the disease in its various aspects may be procured free of charge by all purchasers of this book.

Those who fail to gain this knowledge are the ones who will suffer most from contamination.

The sensual man insists that it is unlady-like for a woman to know anything concerning a man's character; that if he chooses to keep a mistress, to visit dens of infamy, or to deceive an ignorant girl, the better class of women should assume to know nothing about such things. If after all this contamination, he considers that marrying a young woman who belongs to the best society would give him a better social standing, he never considers for one moment what the result would be to her. Political and financial standing aid him in securing some girl who is more ambitious than wise in wishing a position in society, and the possession of an abundance of means by which she may indulge her many abnormal desires. Such conditions are always disastrous, and as all sensual men are deceitful and selfish, the wife soon finds that she is the loser. So long as she has youth and beauty he will bring her out, as he would show off a fine horse — to let the world know that he owns her; yet he is careful also to let the world know that he is the head of the family and the house, whether it be a hovel or a mansion. He realizes that knowledge is a power, and that the ignorance of women and the legal protection of men give him fearlessness of detection.

"The licensing of vice," says the *Woman's Tribune*, "has been thoroughly tried in America as well as in Europe, and has proven as clearly a sanitary failure as it has been a moral monstrosity. It has been in force in Paris for more than a century; yet Paris is scourged

to a greater extent than any other city by the very class of diseases which this legislation is intended to prevent. In addition, the system has led to such demoralization of the police, such blackmail, and such serious blunders, conflicts and scandals, that the Municipal Council of Paris has recommended its summary abolition. It would be absurd to continue in this country a legislation which makes such a bad showing for itself where it has been most thoroughly tried."

So long as women are ignorant of the cause and effects of venereal diseases, or of the detrimental effects of legalized prostitution, whether in the home or in houses of infamy, there is little chance to correct or prevent disease and degeneracy. The continued existance of the social code of barbaric people has kept women in a position inferior to that in which cattle-breeders today keep their breeding stock. Men's religious dogmas, as well as their unjust civil laws, are some of the greatest hindrances not only to a woman's progress but to the progress of the human family.

CHAPTER XVI

SOCIAL DEGENERACY — REMEDIES

CONTENTS. — Its most Frequent Cause is the Social Evil. — How are Women to be protected from their Husband's Vice and Folly? — "Can Women protect Themselves or be protected through their Guardians?" — Can we expect Anything from Legislation? — Laws should be made and enforced for the Protection of the Young. — "Thou shalt not commit Adultery." — As soon as Women acquire Firmness and Moral Courage, they will make and enforce Laws and conquer these Evils. — Men, Women and Children should learn to detect Evil. — Sensuality in every Form. — Parents should learn that if their Sons frequent Houses of Prostitution they become diseased Mentally, Morally and Physically. — Can any Intelligent Woman think she does not need to recognize Venereal Diseases? — Books which should be read by every Man and Woman. — The Better Development of the Race depends upon Pure Marriage Relations and Wise Parents. — Sexual Disease of Children is inherited from Sexually Diseased Parents. — Heredity and Environment have a Great Influence upon Development. — Any one of the Five Senses can produce Sexual Desires by Abnormal Association, exciting reflexly these Nerve Centres. — Sexual Desires control and degrade the Intellect and prevent the Evolution of the Soul-life. — Children subjected to Severe Punishment. — The Sexual Instinct is often excited to Masturbation or Self-abuse. — Some Persians and Russians regard Blows as Peculiar Signs of Love. — Men beaten by Prostitutes. — Every Physician conversant with Nervous Affections and Diseases Incident to Childhood is aware of the Fact that Manifestation of Sexual Diseases occur in very Young Children. — Overwrought Emotions under the Guise of Religion. — Every truly Educated, Refined Woman and Man is influenced more by the Mental than the Physical Qualities in the Selection of a Life Companion. — Respect only Those who deserve Respect.

IN regard to the social evil, a male physician recently discussed the subject in a medical work thus: The question is, how are women to be protected from the consequences of their husband's prenuptial or postnuptial vice and folly?

I fear no concise and adequate answer is forthcoming, and we naturally ask how can the sum of human misery resulting from this special cause be diminished? Can

the women protect themselves? No! the less that women know of these matters, and the less they are capable of suspecting, the better for society. Can we expect anything from legislation? We probably are as far in that direction already as a healthy public sentiment could permit. Such are the degenerate sentiments expressed by the majority of men. Intelligent reasoning would suggest at least that laws should be made and enforced for the protection of the young and thoughtless youths of both sex, who are influenced and often forced into an initiation of sensuality by immoral men and women. But we need not look for such legislation so long as men alone make the laws, as they will continue to protect the sensualists in securing their victims.

For ages men have been taught that they were privileged to practice vice, while their mothers, wives and daughters must possess virtue; that they were at liberty to secure other women as victims of their sensuality. They have made laws to confine women prostitutes to certain houses in the most degraded part of the city, while men who frequent such places are at liberty to have their residence in any respectable community, and also privileged to join any society in the home, the church or state. These male prostitutes[1] must not be ostracized; it is only their victims who must suffer is the decree of an unhealthy public sentiment.

Many male instructors unblushingly declare that the God of purity and truth has so made the masculine portion of the race, that impurity is an actual necessity to

[1] A prostitute is any one who sacrifices mind and body to the infamous habits of sensuality.

their physical well-being, while they seem to forget that Christ said to man: "Thou shalt not commit adultery." "He that looketh on a woman to lust after her has committed adultery already in his heart." Not only are loathsome diseases which immoral parents contract inherited by their children, but immoral tendencies are also transmitted. Even though these terrible truths have been known for ages, men seldom teach them to their own sex. Not only immoral men, but those who claim to be moral, know that venereal diseases are constantly being conveyed from the brothel to the home by husbands, fathers and sons who frequent these dens of infamy. These unworthy members of homes carry virus in innumerable ways; any part of their bodies or clothing is liable to convey poisonous germs; even articles of furniture and books which they handle become means of contagion. Their kisses invariably transmit poison to the purest and best in the homes. Neither tongue nor pen has power to describe this terrible scourge; men, women and children should learn to detect and war against this evil, if they would not be sacrificed by it. If the majority of humanity remains ignorant of the cause and effect of venereal diseases much longer, there will be none who can escape suffering from these diseases.

Any woman who possesses health and virtue and becomes the wife of an immoral man sacrifices her health as well as her morals; and both husband and wife deliberately deprive themselves of the right to become parents, inasmuch as children of such parents must all their lives suffer from physical and moral defects.

Although a woman may when marrying possess health and virtue, she can never bring into existence a child physically and morally healthy if its father is contaminated by tobacco, alcohol, or by venereal disease.

Parents should learn that if their sons frequent houses of prostitution they are unfitted mentally, morally and physicially to become husbands of women who are not themselves prostitutes. It is just as necessary that young men should be trained and disciplined to make good husbands and fathers as it is necessary to train young women to make good good wives and mothers.

Can any intelligent woman think she does not need to recognize venereal diseases when she sees them, or have knowledge sufficient to avoid them? When women say that "ignorance is bliss," they invariably find that such bliss is the price paid for wrecked lives. They should learn before marriage that lack of virtue in man is absolutely perilous to health and happiness in married life. Only women physicians know of the terrible suffering of women caused by venereal diseases which have been inherited from fathers or acquired from husbands who have been "fast young men," and later become disgusting "fast old men," although the public may not be aware of the fact in every case.

But few books have been written, and these recently, which have given women any idea of the power which the sensualists exercise over the morally ignorant, and the unhappiness arising from the marriage of virtuous women with men who have led impure lives; nor does the average mother know by what various ways boys and girls are led into prostitution. By books and lec-

tures should these subjects be thoroughly discussed. Such books as Helen Goodwin's "Pray you, Sir, Whose Daughter?" "Is this your Son, My Lord?" should be read by every man and woman; they are already being read by thoughtful people.

To prevent the degradation of future generations by vicious habits and venereal diseases, there must exist financial independence and political equality of men and women and the same standard of morality for both. Men must overcome their animalism, selfishness, and egotism; women their weakness, ignorance and submission to animality; neither will they allow themselves to be contaminated by venereal disease. They will condemn in public and private life the degrading and injurious use of tobacco, alcoholic drinks, and sensuality in every form.

The better development of the race depends upon pure marriage relations, wise parents, the understanding of the laws of heredity, and the fearful effects of evil habits and diseases on health and morals, and that virtue is essential to every human being. The greater sensuality of the races of tropical climates compared with that of the temperate climate is due no doubt to the lack of healthy exercise of body and mind, which invariably induces earlier sexual development in the inhabitants of any climate where indolence predominates over industry.

Both men and women should know that the animal passions are transmitted from parents to children; that even in childhood abnormal development of the sexual glands (the testicles and the ovaries) are caused by evil

influences and associations, and that not only heredity but environment has great influence upon the abnormal development of the sexual organs. During the physiological development of the reproductive glands, if the child is brought under evil influences the mind acts abnormally upon the reproductive organs, and the result is the forming of diseased habits of body and mind.

Influences and associations which excite the sexual instincts, as emotions and impulses which originate in the animal brain are conveyed to central ganglias, and from there to the highest nerve centres, thus the lower emotions arising in the animal brain immediately disturb the spiritual brain. The five primary senses of every animal, viz., tasting, feeling, seeing, hearing, and smelling can produce sexual desires through immoral associations acting on the brain centres, which in turn excite reflexly the sexual organs, causing excessive secretion of semen, or congestion of ovaries, and in time a permanent abnormal condition of body and mind will ensue; a predominating sexual life will then control the higher nerve centres. If these disturbing influences are not overcome by intelligent and refined will power, the sexual desires will control and degrade the intellect and prevent the evolution of the soul life. Any animal instinct can act as a cruel tyrant, and degrade the entire being.

The author of a late work[1] enumerates a number of artifical means which induce sexual desires, not only in adults but in children. From this writer parents may also learn of the abnormal conditions induced by corporal punishment. When children are subjected to

[1] "Psychopathia Sexualis," by Krafft-Ebing.

severe corporal punishment, especially by the mode commonly known as "spanking," the sexual instinct is often excited to masturbation, or self-abuse. This should be remembered by those who have the care of children, on account of the danger to which this form of punishment gives rise. It would be well if parents, teachers and nurses had sufficient refinement of character and intelligence to entirely avoid corporal punishment.

Flagellation almost invariably excites sensuality; the various sects of flagellators, so widespread in the thirteenth, fourteenth and fifteenth centuries, were accustomed to whip themselves, partly as atonement and partly to kill the flesh, in accordance with the principles of chastity. This practice was promulgated by the Church to emancipate the soul from sensuality. These sects were at first favored by the Church; but sensuality, however, being excited the more by flagellation, the fact became apparent in unpleasant occurances, and the Church was finally compelled to oppose it.

The following facts from the lives of two heroines of flagellation, Maria Magdalina Pazzi and Elizabeth of Genton, clearly show the significance of flagellation as a sensual excitant. The former, a child of distinguished parents, was born in Florence about 1580, and by her flagellations, and still more through the results of them, she became quite notorious. It was her greatest delight to have her prioress bind her hands behind her and have her whipped on the naked loins in the presence of the assembled sisters. The whipping continuing from her early youth quite destroyed her nervous

system, and perhaps no other heroine of flagellation had so many hallucinations. While being whipped her thoughts were of "love." She frequently cried: "Enough! Fan no longer the flames that consume me; this is not the death I long for; it comes with all too much pleasure and delight." Thus it continued, but the spirit of impurity was weaving the most sensual, lascivious fancies.

It was the same with Elizabeth of Genton; as a result of whipping she actually passed into a state of bacchanalian madness. She believed herself united with her ideal. She would frequently cry out: "O Love! O Eternal Love: O Love! Oh, you creatures! cry out with me; Love! Love!"

It is known that male prostitutes sometimes have themselves flagellated just before the sexual act, in order to stimulate their diseased sexual organs.[1] Almost invariably such a man marries some ignorant young girl, who knows nothing of the life he has led, or that such habits are practiced by any human being. He very soon censures his wife, and informs her that she is not a normal woman; therefore she is not capable of gratifying his natural demands. In order to deceive his wife he sends her to some male doctor, equally as vile as himself, who prescribes cantharides, damiana, or some other drug that is a powerful stimulant to the sexual organs. The wife faithfully takes these nostrums, believing she is entirely to blame for her husband's unhappiness. In time she becomes as vile as he, or is sacrificed to his lust; dying she leaves her place to another victim.

[1] Every brothel-keeper can furnish abundant testimony to this statement.

There are some nations where women regard blows as a peculiar sign of love, and strangely enough, this class of women are never more pleased and delighted than when they receive hard blows from their husbands, as related in the following narrative: A German named Jordan went to Russia, and pleased with the country settled there and took a Russian wife, whom he loved dearly and to whom he was always kind. But she always wore an expression of dissatisfaction, and went sighing and with down-cast eyes. The husband asked the reason, as he could not understand what was wrong. "Aye," she said, "though you love me you do not show me any sign of it." He begged to be told what he had carelessly and unconsciously done to hurt her feelings and be forgiven. "I want nothing" was the answer, "but what is customary in our country, the whip, the real sign of love." Jordan observed this custom and accustomed himself to it, and then his wife began to love him dearly.

Similar stories are told, with the addition that the husband immediately after the wedding, among the indispensable household articles, provides himself with a whip. Therefore it is not strange that a widespread belief exists to the effect that because some women prefer abuse, disfranchisement and submission, all women desire it, and that such treatment is best for women. The same argument would hold good for men as well, as there are numerous cases on record and actually occurring every day in which male prostitutes insist upon being mercilessly beaten by their paramours.

It is also a well-known fact that certain kinds of odors

excite sensual desires, especially in those who have inherited or acquired abnormal conditions of the mind. Odors of flowers and heavy perfumes are used by sensual men and women, in order to produce sexual excitement. In the Orient perfumes are thus esteemed for their relation to the sexual organs; the harems of the Sultan are filled with perfumes of flowers.

The more mentally degraded a human being is, the more susceptible will the animal nature become to every excess and abnormal condition. Thus one can understand that passion and "sexual love" originate with the animal instincts, and cause the degeneracy of body and mind. Abnormalties of the sexual functions have been found to be especially frequent in the civilized races. This fact is explained in part by the great variety of stimulants used to excite sensual desires, thus producing abnormal conditions. The generative organs are intimately connected with the nervous system, and should be under control of the higher nerve centres of the brain; when such is not the case it is easy to understand that mental and moral degeneracy are caused by sexual abominalties.

Every physician conversant with nervous affections incident to childhood is aware of the fact that manifestations of sexual diseases may occur in very young children, and are often caused by unhealthy conditions of the rectum, vagina or urethra. Any disease of these organs which causes itching or a burning sensation may cause a child to experience a kind of pleasureable sensation by manipulations thus induced, and finally to practice masturbation, or self-abuse. There are also

many other causes, such as inheritance and association which parents and moral instructors should be capable of detecting and even assist in correcting in the most degraded children.

The following case is also recorded of a girl of eight years, who was void of all childlike and moral feelings, although she was the offspring of respectable parents. She had masturbated from her fourth year; at the same time she had immoral associations with boys of the age of ten and twelve. She later thought of killing her parents, that she might become her own mistress and give herself up to pleasure with many men.

There are numerous cases on record of boys and girls who masturbated habitually at the age of seven years, and even earlier. Youths who once acquire this disgusting habit often continue it even after mature years, when they become the men and women who frequent houses of prostitution.

Women have been known to practice self-abuse during pregnancy. A case is recorded of such a woman who was the mother of twelve children; five of her boys died early, four of hydrocephalus; and two boys began to masturbate, one at the age of seven and the other at the age of five.

Not only adults but children should be taught to control their emotions, whether they are excited under the guise of "religion or love." Emotions tend to produce abnormal ideas of life, and indicate disease of body or mind.

Krafft-Ebing claims that man has naturally much more intense sexual desires than woman; that his love

is necessary sensual, aggressive and violent, and that with woman it is quite otherwise. He declares that if woman is normally developed mentally and well-bred, her sexual desire is small. If this were not so the world would become a brothel, and marriage and a family impossible; yet this writer does not state that man's immoral condition is just as detrimental to the world as woman's immoral condition can be possibly.

Continuing his argument, he says: nevertheless, the sexual sphere occupies a much larger place in the consciousness of woman than in that of man; the need of love in her is greater than in man and is continual, not intermittent, but this love is rather more spiritual than sensual. In the choice of a life-companion woman is influenced much more by the mental than the physical qualities of a man. Had he said that truly educated and refined men and women were influenced much more by the moral than the physical qualities in the selection of a life-companion this would have more clearly described their normal condition; but he does say:

To a women who loves with her whole soul, her love is life; to a man it is the joy of life; to him misfortune in love is a wound; but it costs woman, if not her life, at least her happiness.

A psychological question worthy of consideration, is whether a woman can truly love twice in her life. Certainly the mental inclination of woman is monogamous, while in man it is polygamous. This statement of Krafft-Ebing may also be questioned. Why is not virtue and monogamy quite as necessary to man's evolution as to woman's evolution in this or any other life? Is it any

wonder that boyhood as well as manhood has become so sensual, since so-called scientific men instruct and teach that virtue is necessary only for woman, and not for man. This male instructor in his work, "Psychopathia Sexualis," says: The unfaithfulness of a wife in comparison with that of a husband is morally much more weighty, and should be much more severely punished legally. The unfaithful wife dishonors not only herself but also her husband and her family. Natural instinct and social position favor unfaithfulness on the part of the husband, while in the case of an unmarried woman, sexual intercourse is something quite different from what it is in an unmarried man. Of a single man society demands decency, of a woman also chastity. In the cultivated social life of today woman occupies a sexual position, and concerning herself in the interests of society can only be thought of as a wife.

The ideal of woman, even when she is sunken in the mire of vice, is and remains marriage. Woman desires not only satisfaction of her sexual feeling, but also protection and support for herself and children. A man of right feeling, no matter how sensual he may be, demands a wife that has been and is chaste. Probably feminine modesty is an hereditarily evolved product of the development of civilization. In a remarkable contrast with it there is occasional exposition of physical charm, conventionally sanctioned by the law of fashion, in which even the most discreet maiden allows herself to indulge in the ball-room. The reasons which lead to this display are evident. Fortunately, the modest girl is as little conscious of them as of the reason for the occasionally

recurring mode of making certain portions of the body more prominent.

In all times and among all races, women show a desire to adorn themselves and be charming, yet in the animal kingdom nature has distinguished the male with the greater beauty. Men designate women as the beautiful sex. This gallantry clearly arises from the sensual desire of men, yet so long as this personal adornment has a purpose only in itself or the true psychological reason of the desire to please remains unknown to woman nothing can be said against it. With respect to the development of psychological love it is probable that the nucleus is always to be found in an individual fetich, which a person of one sex exercises over one of the opposite sex. Emotional and visual impressions are brought into associative connection, and this association is strengthened in proportion as the recurring emotions awaken the visual memory picture, or another meeting renews sexual excitement, which may possibly reach the intensity of organism and pollution. In this case the whole physical personality has the effect of a fetich. Peculiar sympathies all spring from it; thus one is attracted to such physical conditions as slender, another to plump beauties, another to blondes or to brunettes, for one a peculiar expression of the eyes; for another a peculiar tone of the voice, or the hand, the foot, the ear, or even a peculiar order or perfume may be the individual fetich charm, and the beginning of a complicated chain of mental processes, which as a whole represents love; i. e., the longing to possess, physically and mentally, the beloved

object. Love must always have a sensual element; in civilized society woman exercises her ingenuity to increase her attractions, but among the savages it is the man who is anxious to increase his physical charms. This reversal of a primitive relation is a very interesting fact, and is probably to be explained by the transference of the liberty of choice from woman to man which civilization has gradually induced.

The above discussion of Mr. Krafft-Ebing is a description of what should be termed abnormal emotions which originated with the lower forms of life, and has been transmitted and exaggerated by one specie after another, including the human specie. The lowest and vilest passion of animals man has termed "love." This same word is also used to express the purest regard which one intelligent being can have for another — and that is true respect for one who deserves respect.

CHAPTER XVII

BELIEFS THAT ARE ABNORMITIES[1]

CONTENTS. — A Knowledge of Abnormalities Necessary. — Faith True and False. — Faith Cures. — Three Abnormal Creeds. — The Worship of Sexual Organs. — Mental Sexuality. — The Nude. — Sodomites. — The Medical Sensualist. — Psychic Degeneracy vs. Psychic Evolution. — Heredity as Strong for Noble Traits as for Ignoble Ones.

WOMEN should be well informed concerning the numerous abnormities of faith which are being imposed upon humanity, each of which assumes to be the only way by which disease can be cured, health maintained or soul saved. In all creeds, faith precedes their cures or their salvation whether the object of faith is imaginary or real.[2] Paracelsus, who lived in the first half of the sixteenth century, recognized the power of faith, and said of it: "Faith, however, produces miracles, whether it be false or true faith; thus if I believed in St. Peter's statue as I would have believed in St. Peter himself, I would obtain the same effect that I would have obtained from St. Peter." Yet all faiths and all remedies fail under certain conditions. Drugs that will cause one person to sleep will sometimes cause another to become violently delirious, and faith that "saves" one person may cause the death of another. The more intelligent people require more intelligent theories.

Various objects of faith exists in which humanity believes, and from which they obtain results that seem

[1] Quotations from various faiths.

[2] Quotations from "Hypnotism," by James R. Cocke, M.D.

wonderful until the natural laws are better understood. Christ said: "According to your faith be it unto you." It is the same today, whether it be faith in God, in mind-cure, in Christian science, in spiritualism, in mesmerism, in suggestive hypnotism or "faith in man." Faith is believed to be the subjection of the human will and judgment to divine intelligence, to the objective mind of the individual, or to the objective mind of another human being, and sometimes even to the objective minds of the lower species, as in cases of human beings "charmed" by serpents. The person in question has faith in some mysterious power supposed to belong to the serpent; therefore the subjective human mind is brought into subjection to objective or animal minds of both the person and serpent, as it were paralyzing the intelligence of the will and judgment of the subjective mind, which is or should be the superior mind of every human being.

In all faith cures it is known that faith is controlled by the objective will, and is exercised according to the intelligence of the patient; and the cure is accomplished by the patient's own individual vitality, adjusting the equilibrium of vital power in the body. To a greater or less extent each living being posesses vital power, or breath of life, and by the force of the will this vitality becomes active or passive, and can be used for normal or abnormal purposes. The source of vitality being unlimited, accounts for the many wonderful cures which have so frequently surprised the people in the different ages of the world, yet invariably these wonderful phenomena are discovered to be the result of natural laws. The

superior intelligence of the intuitive mind recognizes natural laws which the objective or animal cannot comprehend. The human mind creates and builds its own theories according to its own ideas of life. The higher the spiritual or subjective character the more complex and superior will be the ideas of the individual mind, by which wonderful scientific results are being constantly evolved. Those who recognize the divine source of all natural law and of all life will accomplish greater results than any one who has faith in human power or in "visible spirits of the dead" or in inaminate objects. Only those abnormal creeds which are most detrimentally affecting the race will be considered, in order that woman may more thoroughly oppose them, and at last annihilate them for the good of humanity.

Within the last twenty-five years three abnormal creeds have been more or less taught in different parts of the United States. The oldest of these abnormities teaches that the health of the body and mind depends upon stimulating and increasing the sexual desires. These promulgators of increased sexuality have different modes of procedure. In one institution the originator, who claims to be a physician, teaches his patients that they should pray for sexual desires, and should not seek to suppress them. He also states that the majority require many weeks in attaining his belief, although some are very apt scholars. He cites a case of one young man who consulted him in regard to his health, to whom he said: "If you will return thanks to God for every sexual sensation, you will regain your health." The young man gained nine pounds of flesh the first week!

Of another case he states that he was called to see a lady who had been confined to her bed for some years. He told her that her prostration resulted from the rebellion against the will of God in creating her to be a wife and mother. She replied that before she married she thought her husband was a good man, possessing pure desires; since their marriage she found she had been mistaken. He informed her that it was her thought which produced her disease; and an hour was spent in impressing upon her the belief that her desire must be subject to her husband, which was all that was done for her. Two months afterward she was well and doing her own housework.

Another patient without any usual symptoms of fever had great heat of the body every night for years, and could sleep but little. She was also informed that she did not obey her husband; she insisted that she did, as he forced obedience. She was then assured that if she ever understood the true meaning of obedience, according to God's word, she would obey without compulsion. As soon as she believed this, all disease passed away and she slept well.

This impostor says: "Married women frequently complain that their husband's love is low and sensual; they believe purity to consist in having no consciousness of sexual life, and they pray that their husbands may be brought to this condition. When they see their error they admit that their husband's ideas of sexual life have been nobler than their own. As soon as they believe they need to bestow more abundant honor on that part which lacked; and then they improve in health and

become happy in the desire of giving their husbands happiness."

He also says: "Many cases of diseases in unmarried women are caused by their condemnation of the deeds of lustful men; through their anger they become miserable, as if they were the wives of such husbands." He therefore informs unmarried women who are his patients that they cannot be cured unless they forgive all wicked men.

This monster records the case of a young woman who was troubled with weak eyes, which he attributed to non-sexual development and her unconsciousness of sexual desires. He says he advised her to pray for that desire, and that "when she was conscious of sexual feeling she was told to remove the bandage from her eyes, and upon doing so she could endure the light with but little pain. She was then instructed to return thanks for sexual feeling, that it might be redeemed for the salvation of the soul and the healing of her body. Her thankfulness for sexual life diffused the sexual feeling through her system, and that diffusion gave increased functional power to all the vital organs. Her appetite increased, she gained flesh, and in a few weeks her eyes became so strong that she could go out of doors when the sun was shining on the snow, and suffered no pain in consequence. When she left the institution she was a fully developed woman."

For the last quarter of a century this human monster has kept in existence an institution where he has taught many diseased men and women his disgusting theories. He tells his patients that he never thinks evil; "that

to the pure all things are pure;" therefore he can resort to any process he desires in order to stimulate their sexual desires. He requires his followers to worship an image of the sexual organs as the women of India who are slaves to the Mohammedan creed, are required to do.

Mental sexuality is another sensual creed. It is taught differently from physical sexuality, yet they both sooner or later accomplish most degrading results; it is also known as sexual love, sex attraction, or mental sexual intercourse, which the promulgators claim is superior to the physical, except when each occur simultaneously. These "mental scientists" claim that they are infinitely more alive, by reason of having engendered in themselves such a vast amount of sex power, that the slightest touch of each other's hands would be productive of greater pleasure than the sex act has ever yet yielded; that "to be near each other is life-giving and an interchanging which quickens the intelligence and heightens the beauty and adds to the happiness and unfolding powers of each.

"Nor is this all; there is sex exchange through the sexual organs at the same time; although the power does not originate in the sexual organs but in the brain. It creates as it desires; if it desires to create off-spring it will do so; but whether it creates off-spring or not, the sex nature is an indispensable part of man."

"Every step upwards of the human race has been marked by an increased amount of passion or sex desire. The sex act of the future will embrace still more of the man and more of the woman than it has before done; some people are already ceasing to look

upon it as unholy and coarse, and are beginning to regard it in its true light as a builder of spirit as well as body. Therefore man is composed of three great laboratories: his stomach, his sexual organs, and his brain; and these three are one."[1] These three organs of the animal body have been used to degrade the human race much lower than it is possible for the lower animals to become. For ages the sexual act has been considered by a certain class of people as conducive to health, especially to man's health; but time and science will prove this teaching false.

The worship of the nude is the third disgusting dogma that has been recently promulgated in some of the western cities, though it had its origin in an eastern city. The originator assumes to be a minister of the gospel! He teaches that men and women should worship in a nude state; that they should give each other baths, as one expression of devotional exercise. Strange as it may seem, each of these revolting dogmas has many "devout" followers, yet it is not difficult to understand why there are so many victims, for so soon as the animal nature rules the individual it degrades every power of the body and mind, evil ideas ever revolve from one false position to another; sensuality employs various ways and means to prostitute humanity. Even the nations that have been considered most advanced in civilization have originated the greatest number of ways and means to degrade the races, and their increase in sensuality marks their decline. Saloons and houses of prostitution are equipped in the most gorgeous or the

[1] These quotations were taken from a work on "Mental Sexuality."

most fastidious style, to suit the desires of those who frequent these places.

Voluptuousness and nudity are among the most powerful stimulants of sensuality to excite the mind to abnormal action; therefore seducers of morality are attempting to teach the world that nudity is necessary to high art; that "to the pure all things are pure." The pure do not desire low means of enjoyment. Modern methods are not only employed but even the Oriental vices, for which the ancient cities Sodom and Gomorrah were destroyed, are now being more or less encouraged; the practice so disgusting that even today it is a nameless crime on the statute book — a crime that existed among people celebrated for their culture. The Greeks learned these revolting habits of the nations of the East; they in turn taught them to the Romans. The sturdier Teutonic families resisted them, but even now there are numerous spasmodic outbreaks in large cities of America and Europe. The recent conviction of "the Apostle of Aestheticism" in London is a sort of an echo from that ancient city — "Sodom."

A still worse impostor than the Sodomite, because of greater license and more numerous victims, is the sensualist and seducer who has graduated as a physician. He is often one of the "shining lights in the medical association," a member of the church, and invariably a conspicious figure in society. He makes a speciality of "female diseases." Women who go to his office he treats with compliments in regard to their beauty of form, etc. He says to the slender woman; "How I admire slenderness, flesh is gross." If the next patient

proves to be one of those corpulent persons whom he has just been criticizing, he at once assures her that he so much admires a well-developed woman, and could never endure a thin, scrawny woman, as the one who had just passed out of the office. He makes a special effort to please "the young ladies." He informs each one in as plain language as he dare that sexual gratification is necessary, for the recovery of her health, and he is therefore perfectly willing to do his duty as a physician, as he has done in a great many similar cases. He terms each one "daughter," in order to insure her that he is most solicitious for her health and happiness. He sometimes has the audacity to inform a mother that her daughter must have sexual gratification, which he "as a physician is willing to give,"—that is unless the daughter prefers to marry soon. He also informs each married lady that were he her husband he would be the happiest man in the world.

One of his professional brothers, who assumes to be at the head of the medical profession in the city where he resides, said recently: "We must put a stop to women riding the bicycle." He stated that he had questioned in his office a great many young girls, at least one hundred, in regard to such exercise, and they all admitted to him that they had experienced sexual excitement while riding. One member of the medical profession asked, "if riding the bicycle effects men the same as women." The reply was: "Oh yes! yet that makes no difference with men."

Comparing the opinions of such libertines with that of a professor of physiology[1] who is a woman, concern-

[1] Dr. Katherine Berry Richardson, a Professor in the College of Physicians and Surgeons, Kansas City.

ing what is requisite for health in woman, the following is of interest: "One-half of the ailments in women which are charged to inherent weaknesses are directly traceable to lack of outdoor exercise. Under the healthful stimulus of open-air sports or occupation, associated as they must be with a broadening knowledge of people and events, women and girls grow in physical and mental strength. Growth of this kind is utterly incompatible with the love-lorn hero worship, or sentimental self-effacement which the old-time novelist loved to describe as outgrowths of the truly feminine type of mind. With increasing confidence in her own ability the modern girl no longer feels that marriage is in a certain sense compulsory, nor a single life a bugbear, to be escaped at any cost. She can calmly observe the men of her acquaintance and discriminate between them with none of the glamor which used to be eternally before the eyes of her old-time sister, whose outdoor exercise was limited to a ladylike game of grace hoop.

With the help of tennis and the bicycle, woman is developing a strength of mind and body which is fatal to the hopes of a man in no way her equal. To her is coming an appreciation of true manliness and a very "strong-minded" contempt for its counterfeits. And now comes the wail of these counterfeits. They are alarmed at the 'unwomanliness' of the popular sports. They are terrified lest danger comes to the precious pelvic organs; they fairly turn pale at the thought of the 'excitation' which might follow the use of the bicycle saddle, and they are led to a wholesale questioning

of young girls as to the alarming effects of the wheel. Says Dr. Elizabeth Keller of Boston: if I were the mother of one of those young girls I should interview those men personally, and try to determine whether the fatherly solicitude did not have its origin in something decidedly reprehensible. This wholesale 'questioning' should be stopped at once. The privacy of a physician's office is no more the place for such a discussion of sexuality than is the confessional of a cathedral; and the man who so far presumes upon his privileges of medical attendant, should be taught a lesson in decency by some power which he could understand.

"The enormities of the confessional have received the strongest condemnation from many who are quick to recognize evils in religions. The license which permits a priest to question a girlish penitent upon the most sacred personal affairs; which upholds and justifies him when he prostitutes his ghostly office to serve the interests of his own sensuality, this license has never failed to meet the strongest disapproval. While a Protestant father looks lovingly at his daughter and feels a sense of satisfaction in knowing that no fanatical adherence to pope or priest blinds her to the evil of words or acts not sanctioned by the moral code, and with the welfare of his daughter near his heart, is warmed by a virtuous sense of satisfaction. That same father will send his daughter to the greatest libertine in the city, provided only that a diploma from an honored institution and the possession of professional skill glosses over a personality in every way unclean. What would be the verdict of society if a woman

physician of openly immoral life announced herself as prepared to attend to all the private ailments of young men only? Think you that skill, or diploma, or a moneyed marriage, or the most suave and insinuating manners would lead the best of fathers to entrust their young sons to the hands of such a woman? And what do you think would be the fate meted out to the woman who so outraged the sense of propriety on which we pride ourselves? But the prototype of such a picture is one of the most common, and the victims are the daughters whom these world-wise fathers would protect from every contaminating presence. I tell you that the time is coming when a more enlightened people will look back upon this thing as something monstrous, and marvel that our present grade of civilization would ever have sanctioned this wholesale 'treatment' of young girls by men not fit to enter the homes they disgrace.

"Do you think we exaggerate? Question your family physician. Secure in the rectitude of his own life, or blinded by the glare of the professional success of these male 'specialists in women's diseases,' it is ten to one that he will assure you that the case is absurdly overdrawn; for if there is anything on which a rancorous profession will come to an immediate agreement, it is in its opposition to the words and influence of women physicians. But look up the subject yourself. Observe how little weight is given to moral cleanliness in a profession where skill in operating counts much above curative but non-operative methods.

"Over against the sensual questioning of the priest put the no less sensual questionings of these medical

lights, and if you must subscribe to that false teaching which holds that men best understand the ailments of women, at least demand that he who treats your daughter shall be chosen from the number of those whose lives are not a disgrace to the positions they hold. Senn says of the late Samuel D. Gross: 'He was a man whose eminent professional reputation was crowned by the purity of his private character.' High praise merited by few! But those few do exist; and again I beg that so long as you insist that men shall minister to the private ailments of your daughters, you see to it that a wide distinction is made between the noble physician and the professional sensualist."

Intelligent parents will inform their sons and daughters in their youth that moral diseases often exist among people who are supposed to be respectable; so that when evil is suggested to them in any form they will readily recognize the dangerous and revolting results.

Wisdom teaches that the true object of each individual life is to develop beyond the animal into the spiritual. The animal nature cannot possibly satisfy the spiritual nature, neither do degraded minds desire wisdom that gives peace and purity to the soul; yet every living being who enters this physical world possesses an intuition of right and wrong and sufficient will power to secure divine aid to pursue the right.

To have lived equally pure lives is the only power that can insure human equality in this world or in future worlds. Every human soul possesses an inherent will power by which the individual life degenerates or evolves; it is therefore by the cultivation of the will

power that human purity, equality and happiness is attained.

In an article recently published, a male physician who resides in America discusses the subject of "Human Equality." He says: "While according to our Constitution man may be born free and equal in the eyes of the law, he is not free and he is not equal in the eyes of nature; he is born a slave to inherited tendencies, and he is born in all varying degrees of self capacity.

"Did we but recognize the unquestionable fact that mentality is capable of development not alone by books and the help of others but by the exercise and use of the menial attributes born with each of us; did each one of us recognize that we are not all equal in the eyes of nature, and did we each strive patiently to understand and properly estimate ourselves, and to fit ourselves into holes designed for us by nature, we would have very little anarchism; we would have much less self-destruction, and this would be altogether a much more pleasant place to live in.

"In his lecture on 'Liberty of Man, Woman and Child,' Col. Robert G. Ingersoll contends that thought is material; that 'thought is a brain product, as vegetables are products of the soil, and that each individual should harvest his mental crop and act in accordance with the dictates thereof.' The idea is in accord with the theory of human equality; but it is not in accord with the teachings of biology or of physiology, the student of which cannot logically believe in the equality of mankind; nature plainly indicates that she intends that a comparatively few shall lead the masses who are designed as followers.

"If this be true, not only nature but the God of nature deserves neither respect nor recognition. But only those who believe in a God who predestined that only the 'elect' would be saved, can believe in such absurd and unjust dogmas. If the teachings of 'biology or of physiology' can be so misconstrued, may the day soon come when Americans will insist upon more intelligent teachers as well as more complete revisions of biology and physiology.

"To substantiate his views this writer on 'Human Equality' quotes from his English brother. Dr. Forbes Winslow contends that 'under despotic forms of government suicide is much less prevalent than it is in countries governed on the principle of Republicanism, which is another term for human equality. Where the actions, thoughts and lives of human beings are controlled rather by others than by themselves, life is in itself more pleasant to the individual.'"

These two physicians who agree upon the despotic rule of one human being over many, do not agree in their ideas of "Heredity." The doctor living in America says: "The doctrine that we have always held and taught is that everything can be and nothing need be developed in the individual as the result of inherited influences. Enumerating the causes of suicide, the English specialist, Dr. Forbes Winslow places *heredity in a conspicuous place, and he fails to qualify this causative factor as we have done;* this is dangerous. If your father has committed suicide, there is no logical reason why you will do likewise, unless you wilfully allow the erroneous conception of heredity to so dominate your reason as to cause

you to think that you are irresistibly doomed to the commitment of a similar act. Whatever brain defects may have induced the father's act need not necessarily exist in the child; a tendency thereto will doubtless be transmitted, and if this tendency be fostered and developed in the child as it has been in the father the result will be the same; but if the conditions necessary for its development are avoided the act need not ensue. Blind, unresisting submission to that which is considered inevitable, rather than to the manful, logical, determined, intelligent resolution not to so submit is the result; terrible and fatal is the ruinous result of this erroneous conception of heredity. Do not forget that anything *can be* and nothing *need be* transmitted by heredity."

This American monarchist seems to advocate the idea of the mind being capable in resisting hereditary influences that it should not yield to, yet he argues very differently when he is considering the individual right of one human being to rule another.

"Blind, unresisting submission" to any individual or condition is fatal to the normal development of body or mind. If each human being may become capable of resisting inherited tendencies, each human being may also become capable of controlling his or her own "actions, thoughts and life."

As the physical world is termed "nature," is it wise as human beings to "fit ourselves into holes designed for us by nature"? Yet it is true that when we become unresisting and submissive, our retrograde metamorphosis is inevitable. A mind that becomes submissive to human dictations and human passions becomes so

dwarfed that it may be crushed into any condition designed by its despotic ruler. A human mind with a spark of individuality or self-respect despises a despotic ruler, whether it be nature, man or God. No human being has a right to dictate what the actions, thoughts or life of another human being shall be; any individual life which interferes with the normal development and progress of other lives should be diagnosticated as diseased, and in such a case he or she, whichever it may be, should be quarantined and treated for degeneracy. Neither despotic rulers nor their subjects evolve; they merely retrograde into the habits of the lower animals.

Granting that each human being is born with inherited tendencies transmitted from parent to child, we also admit that *inherent will power* can be so developed that every inherited abnormal tendency of body or mind can be overcome; therefore each individual life should have advantages that will insure opportunities for the development of a normal life, as such privileges belong to all, irrespective of sex, age or race. Even the lower forms of life have inherent rights which intelligent human beings respect: such rights as protection from unnecessary pain and from degradation; as psychic degeneracy occurs when any individual life retrogrades into the habits of a still lower and less intelligent form. Psychic evolution can be traced from the very lowest or simplest forms of organic life to the highest, which are the most intelligent, because they possess the most complex nervous system by which they comprehend divine laws.

CHAPTER XVIII

MAN'S INHUMANITY TO WOMAN[1]

CONTENTS. — "Dr. Ripper" a Product of Modern Degeneracy. — The Craze among Men Physicians to perform Operations upon Women. — Phases of Orificial Surgery. — Mechanical Practice is not the Highest Skill. — The Testicles are as "Offending Members" as the Ovaries. — Batty's Operation. — The Effect of Removal of the Reproductive Organs. — Equally Baneful in Men and Women. — The Prevailing Cause of Pelvic Diseases among Women. — Castration the Remedy for Venereal Disease. — Why was there no Baby? — Woman's Barrenness not always due to Woman's Sterility. — Hypnotism used by Medical Degenerates. — Effect of Excessive Coition. — Sexual Intercourse should not be indulged in for "Pleasure." — The Control of Emotions.

THE "Dr. Ripper" of London, whose crimes against women have been mysteriously carried on for years, is one of the products of modern degeneracy, although the origin of such morbid characters leads back into the remotest ages. Within the last few years, however, these degenerates have increased in enormity, until women are now daily sacrificed by operators equally as morbid, who open the abdomens of women to remove the pelvic organs. Their victims are obtained in every conceivable way: by physical force, by will force, or hypnotism; in homes, offices, hospitals, and even in churches; upon the street, or in any secluded place where these degenerates can secure their victims; such instances are not only recorded in the daily papers but in medical journals. This outrage upon women exceeds in cruelty and degradation any crime ever before committed against any class of people. Slavery and intemperance fall into insignificance compared with the many

[1] Quotations from various statistics and other authenticated records.

thousand women who have been deprived of health, of their sexual organs, and their lives, by these degenerates who are affected with psycho-sexual disorders and financial greed.

For years the public has been almost daily horrified by the public announcement of such crimes. For some time the "White Chapel" murders were supposed to have been committed by a "tramp" who was alluded to as "Jack the Ripper," but recently it has been discovered that these terrible operations were performed by a noted physician in London, who now has many followers with such insane desires which have originated with their immoral thoughts as did "Dr. Ripper's." So long as the world sanctions the indecent practice of men physicians treating the pelvic organs of women, such abnormal characters will be found in every community operating on their victims. The insatiable desire of a certain class of doctors to remove women's pelvic organs is in reality a legalized mania, belonging to the same category as the "White Chapel" and the "Human Vivisection" manias.

"Operators[1]" of the allopathic school of medicine boast of being the first to originate the practice of removing the uterus and ovaries; the homœpathic "operators"[2] claim the distinction of originating the "American operation"[3] or "orificial surgery," which

[1] The name *operator* now refers to men who make a business of castrating women.

[2] Operators of the homœpathic schools are men who make a business of operating on the rectum and "pruning" the pelvic orifices.

[3] The originator of the "American Operation" charges each patient only one thousand dollars when the patient is not able to pay more, while his satellites take what they can get. Many of these operators advise women to submit to this operation without adequately knowing their state of health, and perform the operation without diagnosticating the case.

consists in the removal of two or three inches of the rectum and "pruning" the pelvic orifices; in other words, the operators by means of scissors or knife trim off tissue around the urethra, vagina and rectum. The following are the various diseases which they claim to "cure by orificial surgery": dropsy, spinal irritation, locomotor ataxia, rheumatism, liver and kidney diseases, seminal weakness, paralysis, nervous prostration, asthma, catarrh, sterility, diseases of women, hay-fever, bronchitis, neuralgia, stomach and bowel troubles, and all other forms of the chronic disorders that have heretofore baffled the skill of the medical profession. Even cancers are materially benefited by the work. A large number of cases of deafness and blindness also respond readily to this work of orificial surgery.

The same greed for operating is manifested by the operators of both schools. They often compel women to submit to operations for the removal of the supposed tumor when it has often proved, after the abdomen and uterus have been opened, that the uterus contained a living child instead of a tumor. Yet such they claim are "contributions to science." Nevertheless, the most scientific surgeons and physicians find very few pelvic operations necessary compared with the great number performed. There should be a board of consulting physicians who are capable of determining when operations are necessary. Operations are largely mechanical procedures, requiring mechanical skill rather than a high degree of intellectual attainment. Nursing requires qualifications of a higher degree.

In a recent article an operator says: "Of women

whose ovaries are removed the sexual desire is notably diminished or extinguished, while in others the sexual desire is increased." In corroboration of this statement, another male writer cites a case where "the thirty-four year old wife of a farmer so exhausted him by her sexual demands that his health suffered very seriously. In order to save the husband's health the wife's ovaries were removed." Has any one ever heard of castrating a sexually diseased husband to save the wife's health?

Another operator who has become notorious because of the number of ovaries he has removed, says that "Some women who are passive in their sexual relations before their ovaries are removed become aggressive afterwards." Some of the operators of today declared a few years ago that: "The ovaries were the prime movers and controlling agencies in the sexual system; that they are essential to the very existence of that system; that their office is the highest and first in the order of the events which collectively make the complete process of reproduction; that a woman without ovaries is no woman; that the ovaries gave to woman all her characteristics of body and mind." These were the sentimental statements of many male physicians before the removal of the ovaries had become a financial success. At the present time these same men insist that "beyond the induction of sterility and probable absence of menstruation the removal of the ovaries does not detrimentally change woman's character, but gives her a fine physique." In fact they tell women almost anything to persuade them to submit to opera-

ations. The operating mania has become so prevalent that a very large proportion of ovarian and rectal operations are done either for financial gain or for an immoral purpose. The large fee is very tempting, and when the ovaries are removed men and women have no fear of the occurrence of pregnancy to interfere with their immoral indulgences.

History hands down from the remotest period the fact that kings have caused the ovaries of women to be removed, producing female eunuchs which they afterwards used in their services. Various nations have practiced the removal of the breasts, clitoris, labia majora and labia minora, on account of the lewdness of women in those countries; operators of this age have no desire to diminish women's sensual nature. Opening the abdomen of women was practiced long before the various schools of medicine existed. This psycho-sexual disease originated from the abuse and degeneracy of the sexual instincts which the first human beings inherited from their animal ancestors, during the evolution of the physical world. When human minds degenerate into animalism as a means of enjoyment, psycho-sexual abnormalities are the result.

It is now estimated that one woman in eight is sterile; that is cannot become pregnant. If ovarian operations continue increasing it will not be many years before it can be truthfully said that not one woman in eight hundred can become pregnant, because of having been a victim of an operation or of some venereal disease. Operations upon the pelvic organs of both married and unmarried women for slight ailment are so frequently

advised and performed that it is now considered a trivial every day occurrence. An able medical writer recently made the statement that most of such cases could be cured without operations.

In this age every intelligent physician knows that by the scientific use of electricity and medicine the majority of cases of ovarian or uterine diseases, if not malignant or venereal, can be cured without jeopardizing the life of the patient, and in all venereal diseases the removal of the ovaries does not cure or remove the disease. If the patient's life cannot be saved, there is no need of an operation. It is well known that when cancerous conditions exist, an operation usually hastens a fatal termination. When venereal disease exists, the testicles of men as well as the ovaries of women so affected might better be removed rather than have diseased children. The castrations of both men and women who have contracted venéreal disease should be an enforced law of every nation, to prevent the degeneracy of future generations, as such beings transmit their diseases to the third and fourth generations if permitted to propagate.

A few years ago operators were informed by their instructors that an operation should be declined if there were grave structure lesions of any part of the vital organs, but within the last five years these instructions have been disregarded. At the present time everyone who can be coaxed, frightened or forced into submitting to an operation, is mercilessly victimized, regardless of what are the conditions or what may be the consequence.

Operators claim that "pregnancy is no bar to their operation, nor is age, since young children and very old women have their ovaries removed." In fact any woman or young girl who can be persuaded to have her ovaries, uterus or part of the rectum removed, whether diseased or not, will have no trouble whatever in finding many operators ready to remove them, as the majority of "operators" prescribe the removal of these organs for all ills and conditions, and under all circumstances.

By the term "Batty's operation" is meant the removal of the ovaries from the human female whilst those organs are yet in a state of functional activity, with a definite object in view, viz., the arrest of the function of evolution and the production of the change of life. Another recent operating procedure is the removal of the uterus, ovaries and fallopian tubes entire at one operation.[1]

Pamphlets are being circulated by different operators boasting of the number of pelvic operations performed by them. One operator who reported fifty operations, says in reference to this great financial enterprise; "Nor may I accord to myself the privilege of more than briefly referring to the brilliant history of the operation which began less than a century ago with one Ephraim McDowel, which has crowned the originator with imperishable glory." It is quite proper to say here

[1] This is the operation which should usually be performed when the ovaries must be removed. If the uterus is retained after the ovaries are removed, it acts only as a foreign body, and is constantly making pressure upon various nerve centres, and thus disturbing the entire nervous system; yet the removal of the nerve centres of the uterus and ovaries is almost as detrimental to the normal action of the nervous system.

that when McDowel died in 1830, he had performed thirteen ovariotomies, with eight recoveries. Another brilliant operator operated nine times with only seven deaths. Notwithstanding their "great success as operators," in 1843 the boldest of all surgeons then living wrote that "ovariotomy was murder, and that any one who performed it should be severely punished."

"In 1858 another operator began a remarkable career as an ovariotomist, and with him commenced a new era in ovarian operation." Since then not only operations but operators have increased by the thousand.

From the various medical colleges the graduates who have the least scientific knowledge and the least honor are most quickly seized with the mania for operating. They influence uninformed women not only to contribute money to the support of surgical wards in hospitals where these operations can be performed,[1] but many of these women are persuaded to have their "offending ovaries removed." When suffering women become more intelligent concerning the real cause of their pelvic diseases, they will know that the greater number of cases are due to venereal diseases inherited or acquired even from men who assume to be respectable. When women operators acquire the same audacity as men operators possess, the programme may be changed; it will be the removal of the offending testicles instead of the offending ovaries.

The *American Lancet* says that just now one of the

[1] In many such institutions any operator who brings a patient to the hospital has the privilege of performing the operation. A certain class of nurses are employed by operators to secure as many victims as possible for the operators' financial benefit, who in turn gives their procuress remunerations.

fashions is the castration of women. "This is done for a great variety of reasons. Castration of men for the relief of similar conditions has not yet come into fashion. But when women become more powerful in the professions, we shall expect that women physicians will introduce the fashion of castrating men for the relief of the numerous ills from which the male sex suffers. Particularly the old bachelors should be attended to. Testicles are of no use to such persons; to be rid of them will remove temptation to incur disease and suffering. As a fact, however, men hang on to their testicles like grim death, while women are easily persuaded to give their ovaries to the surgeon's knife."

It will perhaps be interesting to learn how much attention the majority of the male operators are giving to the investigation of woman's pelvic organs, especially the ovaries, and that they have been so occupied that they have neglected their own sex, until some of the more thoughtful of their number have contributed articles to medical journals in regard to this injustice.

Recently a male physician published a treatise upon "The Diseases of and Operations on the Testicles." In calling the attention of his professional brothers to this subject he says: "Why have women, or rather their sexual apparatus, received so much attention by medical and other men? Is it not because we all love these dear, tender creatures so much that we think of little else, and are wholly absorbed in the welfare of their reproductive organs, and thus the great affection that we carry in our bosoms and display for the opposite sex, causes us to see everything pertaining to them through

a magnifying glass? Or has it come to this, that it is an actual fact that there are no sound and healthy women to be found upon mother earth any more and no more to be born hereafter? Now on the other side, we hear little or nothing about the diseases of the testicles; very little if anything appears in the journals upon this subject. No new works have lately been written upon the testicles. Are the ovaries in women not considered the counterpart of the testicles in men? The former organs have received from the profession the kindest attention possible, the testicles comparatively speaking none. The question now comes up, Why have the ailments of the testicles been so neglected? Do they need attention? Is it true that every man is blessed with sound and healthy testicles? Is man endowed with generative organs entirely free from imperfections and liability to disease? I don't believe that such is the case. Is the medical profession to blame for not investigating the disease of men's reproductive organs? If only one man out of ten were affected with some kind of disease of the testicles, and I believe this to be, what a rich field for study and inquiry is offered there for specialist testicologists!"

Thereupon this writer enumerates a number of diseases which have been neglected by physicians of his own sex. He cites a case of "a healthy wife whose husband is apparently well, but they have no children after four years of married life; the husband wants a baby, and like all other selfish men wants by all means a boy baby. He thinks his wife is of course at fault; the family physician exhausts all his ingenuity. Next the

case is referred to a gynecologist, so pessaries are introduced; iodine is applied locally to the neck of the womb for months; a small basketful of medicine has been purchased from time to time. Every time local applications were made to the womb madam was assured by the gynecologist that she was getting better, but madam herself did not think so; in her opinion she was getting worse all the time. One thing was certain: the baby did not come. At last her mind wandered; she became emaciated and despondent; the case was taken from the gynecologist, and went into the hands of a neurologist. He very promptly decided that it was not the womb that was in fault but the nervous system, and sure enough he was right, for by this time it *was* the nervous system. Everything was done that could be thought of, even artificial fecundation was tried. The woman submitted to all this patiently and with heroism that was astonishing, but it was all to no purpose; the poor woman was now almost insane, but still there was no baby. But was she the cause in this case of sterility or barrenness? By no means. I assured her that she would get well in time, dismissed her for the present, and asked her to send to me her husband.

'I now turned my attention not to the wife, but the husband. In the meantime, having gained the confidence of my lady patient, I assured her that the gynecologist had corrected all her troubles in the most skilful manner; that without doubt the neurologist had improved her nervous system in a remarkable degree, and that she would in time obtain the full benefit of his advice; that she would in due time be ready for her

baby. I, however, gently informed her that her husband was somewhat in fault, which in time would also be remedied, and the baby would surely appear. From that moment the lady improved, became more cheerful and once more hopeful, and on the return of her husband from abroad, after a six months' separation, she was well and he was apparently so. She became pregnant, happiness once more prevailed, and a boy baby was born to *the excellent pair*."

After this physician had enumerated a few more cases, he says: "I would give more similar cases, but this is sufficient for illustration." He then contributes a few words in regard to neuralgic pains of the testicles and ovaries, from which both sexes suffer. In the case of a woman where all known means of relief have been tried and failed, and the removal of the offended ovary or ovaries is advised, she will readily and cheerfully consent. In the case of a man under the same conditions, he is not willing to give up one testicle, much less both. He prefers to suffer the most excruciating pain, until at last he lands at the insane asylum. "Neither is the removal of the testicles advised by men, or if proposed, it is done reluctantly. Why? Can any one give a definite answer? The removal of the testicle or any other operation upon the appendages of man is not nearly so dangerous as the removal of the ovaries or any other operation upon the female reproductive organs."

There certainly is need of reform. Woman's ovaries have received entirely too much attention. Were men's testicles as frequently removed, especially those of every man who had contracted venereal disease, it

would be the best work that could be done for the prevention of the propagation of syphilitic children, and the restoration of health to the human race.

Thoroughly competent physicians or surgeons do not often find it necessary to remove the ovaries in order to reduce the inflammation or congestion, as scientific knowledge precludes mechanical operation of this kind. Some very crude specimens of humanity are entering second-grade medical colleges in order to learn to remove the ovaries from woman. The most illiterate person can become a successful operator in a short time. Very ordinary doctors boast of the great number of ovaries they have removed, the number far exceeding those removed by the most competent surgeons. Only a few more years of such rapid removal of woman's pelvic organs and there will be few American women who can say they have not been operated upon.

Hypnotism is practiced by the majority of operators to influence women to submit to operations. While the operators claim that "the removal of the ovaries will renew the youth of woman and will produce a fine physique," they know, but they do not always inform the patient, that the animal passions are often intensified and their nervous system shattered.

Sexual emotions originate in the animal brain and cause a reflex irritation of the higher nerve centres as well as irritation of the spinal centres that supply the nerves of the pelvic organs. Frequent sexual emotions will cause permanent congestion and enlargement of the ovaries or testicles; but if these glands are removed more serious abnormal conditions develop in

the nerve centres of the brain and spinal cord, which control the action of the pelvic organs. Sexual emotions arising in the brain are the prime movers in the development and discharge of the ovules and spermatozoon.

The same causes which excite the seminal fluid of the male to be expelled also cause excessive ovulation and menstruation of the female. Sexual desire excites the testicles or ovaries to an increased action beyond that which they ordinarily possess. Spermatic fluid or semen contains the spermatozoon, which are small, oval, flattened bodies with appendages; they resemble tadpoles in form, and are only discernible by the aid of the microscope; they exist in every kind of animal semen. An excessive development in number of these germs produces psycho-sexual disease, which weakens and degrades both mind and body.

The most scientific physicians as physiologists and pyschologists of all ages agree in opinion that the loss of one ounce of semen is more debilitating than the loss of forty ounces of blood. Hippocrates said, speaking of the semen: "The seed of man arises from all the humors of his body." Galen said: "When a person loses his semen he loses at the same time the vital spirit, so that it is not astonishing that frequent coition should enervate." Aristotle described the semen as the excrement of ailments, "Having the faculties of reproducing bodies like that which produce it." It was termed by Plato "a running of the spinal marrow," and by Epicurus it was called "a part of the soul and body." Pythagoras said: "It is the flower of the parent blood,"

and Alcæon considered it a "part of the brain." Others believe the semen is derived from the nervous system, and have pointed out certain ganglias of the brain controlling its action, through nerves which form communication between the brain and the testicles or the ovaries. The greater the excess of these secretions the greater the detriment to both body and mind.

The wisest people of the past ages have at all times contended against the wasteful use of the seminal fluid, as it was ruinous to the mind as well as to the body. Said a distinguished philosopher: "There are continent men who do not evacuate semen for years. What becomes of the semen? It is not manufactured; therefore this reserved strength supplies the nervous system. It is therefore a great mistake to suppose that continence is detrimental to the constitution of either man or woman. A life of celibacy is never the cause of impotency or sterility; on the contrary, it is the abuse of the sexual organs that produces many of the most serious diseases, including consumption, nervous diseases and venereal diseases; these terrible disorders cause indescribable sufferings of humanity."

The seminal fluid is said to be under the control of the will power, and a certain impression must be made on the mind before the animal passion is aroused or the expulsion of the semen can occur; therefore sexual intercourse, except for the purpose of conception, is degrading to both men and women, causing disease and degeneration. It is only the lower grade of intellect which cannot enjoy married life without frequent sexual indulgences. It has the same effect upon the mind as a

diseased appetite; the more it is indulged in the stronger will be the desire and the weaker becomes the power of the will to check the degrading descent. Those who indulge in sexual intercourse for pleasure lose mental power and strength of character, becoming more selfish, more gross and repulsive. Soon "legal" gratification does not satisfy them. They indulge in the unlawful and the promiscuous, which, to their surprise, they enjoy less. Like indulgence in alcoholic drinks, the more indulgence the less satisfaction. Soon other evils must contribute to stimulate what little pleasure is left to be derived from a sensual life, until the individual has sunk so low that he is incapable of getting any pleasure out of life. His existence has caused sorrow and disgrace to those who once cared for him.

The abnormal effects of frequent indulgence of sexual intercourse cause the entire being to become diseased and immoral; the nervous system is disturbed, the judgment weakened, and congestion of the pelvic organs excites them to excessive action and permanent enlargement and disease. Sexual excess weakens men and women morally and mentally; the more often they yield to sensual desires the weaker are their will powers in resisting the solicitation of prostitution. If they once yield their virtue and honor vanish, and venereal contagion is the inevitable result.

Men and women who indulge in pleasures which only excite the animal passions become physical, mental and moral degenerates. With such ancestors what can their offspring be? It should be generally known that any exercise or amusement which stimulates the animal

passions prevents the mind from developing normally.

Habits suggesting impure thoughts degrade and ruin any class of people or individuals. A class of men and women known as libertines and prostitutes is thus produced. In a state of truly refined society, where the appetites are not aroused by artificial stimulant engendered by unhealthy thoughts, men and women have their sexual instincts under complete control. They control their emotions instead of allowing their emotions to control them. Christianized intellects represent human beings normal in body and mind, controlled by educated reason, and subject neither to the animal nature nor to another intellect.

CHAPTER XIX

SUBMISSIVE WOMEN VS. INDIVIDUAL WOMEN

CONTENTS. — Types of Submissive Women. — Submission often Another Name for Policy. — Women manage Men by appearing to submit to Them. — The Submissive Wife. — Submission of Woman degrading. — Dependence is Moral Weakness. — The Fallacy of the Idea of the Superiority of Either Sex.

THE woman who assumes to be submissive to man's authority, yet is not, belongs to the ancient Esther and Ruth style; they were very soft-spoken, and avoided stroking the royal fur the wrong way, so long as it was policy to do so. They also manifested extreme mental and physical weakness. Modern submissive women prefer to have men think that women occupy a position secondary and inferior to them. It is the politic woman with her assumed submission who rules the tyrannical man. She even assumes to obey his every command, providing he commands sufficient means for her selfish indulgences.

Such women consider it wise to keep the knowledge of their mental superiority a secret, in order that they may more easily manage their victims. They regard men as they regard money. Yet there is a genuine type of the submissive wife who is as obedient to her husband as a spaniel, and is as delighted when he condescends to notice her. As he seldom does, she is usually despondent and nervous. Society says she is hysterical or weak-minded, and wonders why such a superior man married such a silly woman. Yet the disheartened, subdued, neglected wife thinks it is a noble thing to be a woman,

to be spiritual and not cruel as men are; that man must labor for the support of woman, while woman suffers to create the race; therefore women are much superior to men. She thinks God has taken special pains in creating woman as the vine and man as the oak; that the more persistent the wife clings the more sure she is of support. Her egotistical husband thanks the Lord that he was not created a woman, and boasts that man is made after God's own image, and therefore man is the head of woman. The weak wife is consoled with the idea that woman is the mother of the race, and like God a creator, which man cannot be. As time passes each is convinced of the inferiority of the other. Both the selfish husband and the submissive wife are opposed to equal rights, because in their degraded ideas of man and woman they think it absolutely necessary for one or the other to be the ruler.

The egotistical man says woman is emotional, she cannot reason, and therefore has only her feelings and emotions to rely upon. Yet when called upon to enter into the struggle for existence, which comes to woman as well as to man at some period in life, then when both her mental and physical weakness is so apparent, the egotistical man is the first to condemn her because she lacks strength of character and ability, a lack which he once professed to admire and sought to perpetuate in her.

The submissive woman has no desire to compete with man mentally. She consoles herself with the thought that it is his duty to support her mentally, as well as financially, while she tolerates his egotism and tyranny.

She pities him for his blissful ignorance and degradation, and consoles herself that she can manifest more patience and affection, even while disguising her animosity. He imagines he is the ruler, and believes that to intimidate his wife makes her more sympathetic and charitable for his moral weaknesses, which he is well aware has caused his wife to become a mental and physical wreck. Such unhealthy social conditions cause disease of the body and death to the higher development of the mind. These diseased beings contaminate more or less those who associate with them.

Morally weak women, rather than labor for independence, say they need some one whom they can look up to, husbands to support them, and take care of them. They do not reason that financial independence gained by individual physical, moral and mental efforts is quite as necessary and beneficial to woman as to man, and that when women cease to be submissive to man's authority they begin to develop physical, moral and mental strength. When man boasts of physical strength and woman boasts of physical helplessness, it is a sure indication of abnormal social conditions. Any one who usurps authority over another, retrogrades into an egotistical tyrant, unworthy of respect. The true man and the true woman boast neither of strength nor of weakness. Moral and physical health is just as necessary to one sex as to the other, although tyrannical men and submissive women have always contended that man should possess superior physical strength without virtue. The highest mental and moral development must necessarily be possessed by the same indi-

vidual. They cannot exist separately to attain to the highest standard.

In comparing the brains of men and women, it has been customary to compare the highest developed brains of men with the lowest developed brains of women. A German scientist who died recently had for years insisted that woman could not possibly be equal to man mentally, because her brain is smaller. An autopsy revealed the fact that this man's brain was less in weight than the brain of the average illiterate woman. From unjust comparisons the submissive woman has concluded that woman is mentally inferior to man; while the individual woman has long ago recognized the fact that mental superiority in either man or woman is acquired by education and a financial occupation which assists in developing mental powers.

CHAPTER XX

MAN'S EGOTISTIC DOGMAS VS. WOMAN'S INDIVIDUALITY[1]

CONTENTS.—Monotheistic Dogmas. — The Religious Parliament and "Manism." — The Masculine God and the Man-worship. — Paul's Corruption of Christianity. — Men as Gods and Women as Servants. — Resultant Conditions in India.

BRAHMANISM, which is said to be the oldest religion, did not originally claim any human being as its head. The Brahmins believed in a Creator, a Preserver and a Destroyer; but failing to recognize the true divine Trinity, they degenerated into believing only in an egotistic masculine God, which was afterwards portrayed in their Scriptures. The Vedas, like other Scriptures, were held to be inspired; their doctrines were revealed to man only, as all monotheistic religions assumed to be; and they believe only in God the Father.

Some of the teachings of the Vedas declare that a husband, however criminal or defective, is in the place of the Supreme Being to his wife, just as all the prevailing monotheistic religious creeds teach. These monotheistic dogmas are: Judaism, formulated in the Mosaic law; Mohammedanism, formulated in the Koran; and Paulism, promulgated in modern dogmas. These man-made creeds agree in the universal fatherhood of God and the brotherhood of man, and they declare the superiority of man to woman.

Egotistic men have for ages taught the command-

[1] Extracts from the World's Parliament of Religions, and a report of the result of man's rule in India.

ments of men as divine commands. Confucius, the Chinese sage, 500 B.C., and Zoroaster, 1000 B.C., founder of the Parsee religion, taught that the wife shall be obedient to her husband, and in A.D. 100 Paul taught that man is the head of the woman. Thus Paul corrupted Christianity as Confucius and Zoroaster corrupted the ancient religion.

Self-made priests claim that God's Written Word comes direct to them for authoritative use; by this assumed authority they compelled ignorant and superstitious humanity to submit to any tyranny they wished to impose. In the so-called philosophical religions, one of their apostles, Socrates, asked: "Is there a human being with whom you can talk less than with your wife?" Plato declared that society is wholly disorganized when slaves are disobedient to their masters and wives on an equality with their husbands. Aristotle characterized woman as a being of an inferior order. Luther, one of the modern creed-makers, said: "No gown less becomes a woman than that she should be wise." A bishop of today says: "Man is the head of the family; the family is an organic unity, and cannot exist without subordination. Man is the head of the family because he is stronger, and because the family grows out of a warlike state, and to man was entrusted the duty of defense."

Such are the sentiments of the leaders of the great systems of religious dogmas, and they reflect the spirit of dogmatic religions from the beginning until now. These creeds are being recognized as cruel, barbed-wire fences, wounding those who would stray to broader

pastures, and hurting those who come in. They all teach man's superiority to woman, and that woman should be obedient to man's authority.

In 1893 there convened a religious parliament composed of representatives of every religious creed made by men. This great legislative body was distended with lords spiritual and lords temporal of opposite creeds and opinions. Yet they agree unanimously that "man is the highest thing under heaven next to God"; that they would all unite like the Moslem brotherhood and stand upon a perfect equality, recognizing only the fatherhood of God and the brotherhood of man. These religious dogmas were expressed by followers of Brahma, Buddha, Zoroaster, Confucius, Mohammed and Paul. What they had to say concerning God and man should be read by every woman, in order to comprehend the selfishness of man's religions.

The following quotations can be found in the two volumes of the World's Parliament of Religions. They are expressed thus: "Oh wise men of the East and of the West! who believe only in the fatherhood of God and the brotherhood of man! God seeking after man; man seeking after God. Man is the highest thing under heaven next to God; that the young men of the Orient are preparing to take possession of the earth with their brothers of the great West." They certainly need not have announced this, as the world is well aware of the fact that men are ever trying to take possession of the earth; yet they have not succeeded in doing so, nor or they likely to do so in the future.

A prominent delegate said: "Is it not obvious that

the brotherhood of man can only be expected to follow on the acknowledgment of the fatherhood of God?" The ancient brothers claimed that Buddha was the first to establish the brotherhood twenty-four centuries ago. Their modern brothers were equally as positive that "Paul became the first human announcer of the character and glorious doctrine of modern times,—the human brotherhood." Yet both the ancient and modern representatives of creeds agreed that "all the legislations of Moses had in view the development of national brotherhood."

One brother announced that "men with opposite views, denominations with contradictory principles and histories, can form one congregation, one household, one body, for however short a time, when animated by one spirit. Who is or what is that spirit? It is the spirit of God himself. This unity of man with man is the unity of man with God; and the unity of man with man in God is the kingdom of heaven; and may all our religions merge into the fatherhood of God and the brotherhood of man." These brothers of all nations insisted that humanity should accept the fatherhood of God and the brotherhood of man as including heaven and earth, and that each of their creeds were perfect revelations of the will of a masculine God.

One brother expressed his ideas of man's greatness thus: "Man finds his universal, immortal, essential, spiritual, and objective self represented in the Holy Spirit. In the Holy Spirit is the higher corporative life of man, and in living the life of the spirit he lives the life of his noble self." Another exclaimed: "Oh man!

made in God's image and linked to and nourished by nature!" Thus they ignore the idea of a divine Mother, and at the same time appease their conscience by impersonating the physical world as mother nature.

Others express themselves thus: "The Bible begins and ends with man. It gives man one God, one hope, one goal and destiny. The fatherhood of God is the basis of man's brotherhood. All monotheistic faith of the Bible establishes the human brotherhood. It was the consciousness of God indwelling in man, or the biblical teachings of man's being a child of God, that rendered humanity one"; although some of the brothers admitted that the conception of God's likeness to man is as much platonic as pythagorean or as it is biblical.

Representatives from New Zealand, Africa and Armenia, the oldest countries of the world, with their brothers of the younger nations, expressed their egotistic belief in the universal brotherhood of man and the fatherhood of God. They addressed each other thus: "God is our common Father. Brothers of the contemplative East, and sons of the West: Behold how good and how pleasant it is for brothers to dwell together in unity. This notable event is a growth whose roots reach far and deep. The germs of it have been in the world from the days of Paul."

Representatives from Hindustan boasted that "there is not one woman priest from the Himalayas to Cape Comorin." The greatest number of these representatives of the different religions of the world were from oriental nations, whose governments are despotic; not

governments of the people and by the people, but each nation is governed by the will of one human master; therefore all these nations of the earth who have taught the masculine idea of God, exclusively, have chosen some one man to be worshiped as a God,— man, or prophet, and their followers submit to their dictation. These prophets have sanctioned man's vices, and condemn woman as the author of all evil. Such prophets invariably set bonds to the sphere of women. Their teachings with reference to women in India is that women are greater sinners than men; that they hardly know the difference between truth and falsehood, and so are the greatest snares to mankind.

The following statement was made by one of the most intelligent speakers from a foreign land: "Among all Buddhist sects and in all Buddhist lands the position of woman is an inferior and servile one. She is houseless; she is the creature of three obediences: in her childhood she is subject to the will of her father; in adult life to the will of her husband; and to her son's will when her husband is dead. A woman is not permitted to enjoy independence. Her father, her husband, her brother may command her to spend weary years in the loathsome life of a brothel for his pecuniary gain.[1] To these sinners with the three obediences there is left but one choice between obedience and death. Their marriages are controlled by their prophets; and today these cruel tyrants and instigators of child-marriage are even protected by masculine rulers.

[1] In Japan many thousand young girls are sold yearly and are consigned to the yoshiwari, or brothel district, to lead the lives of prostitutes. It is needless to add that the incomes they thus earn are turned over to their fathers.

The following horrible condition existing in India and legalized under British rule is the marital possession of little girls. The following cases were reported to the Government and signed by fifty-five women physicians practicing medicine in India. The reports of these doctors concerning child-marriage in India were published in the "Medical Missionary Record" of recent date.

The following incidents have come under the observation of one and another of these medical petitioners:

(*a*) Aged nine. Day after marriage left femur dislocated, pelvis crushed out of shape, flesh hanging in shreds.

(*b*) Aged ten. Unable to stand, bleeding profusely, flesh much lacerated.

(*c*) Aged nine. So violently outraged as to be almost beyond surgical repair. Her husband had two other living wives, and spoke excellent English.

(*d*) Aged ten. A very small child, and entirely undeveloped physically. This child was bleeding to death from the rectum. Her husband was a man about forty years of age, weighing not less than one hundred and forty-five pounds. He had accomplished his desire in an unnatural way.

(*e*) Aged nine. Lower limbs completely paralyzed.

(*f*) Aged about twelve. Laceration of the perineum, extending through the sphincter ani.

(*g*) Aged about ten. Weak from loss of blood. Stated that great violence had been done her in an unnatural way.

(*h*) Aged about twelve. Pregnant; delivered by

craniotomy with great difficulty, on account of the immature state of the pelvis and maternal passage.

(*i*) Aged about seven. Died in great agony after three days.

(*k*) Aged about ten. Condition most pitiable. After one day in the hospital was demanded by her husband for his "lawful use," he said.

(*l*) Aged eleven. From great violence done her person, will be a cripple for life. No use of her lower extremities.

(*m*) Aged about ten. Crawled to the hospital on her hands and knees. Has never been able to stand erect since her marriage.

(*n*) Aged nine. Dislocation of pubic arch, and unable to stand or put one foot before the other.

The memorial refers also to the sentimental religious sanctions and superstitions, promoting and supporting this fiendish custom; sensuality deters the British government from interfering, while assuming it to be a matter of religious right.

Among the so-called higher class of Hindoos it is customary to have their children married when they are as young as seven or eight; in cases not very infrequent, as young as four or five.

Intelligent people are beginning to recognize the tyranny of the animal nature which has been ruling the world, and are witnessing the people agitated by the same state of mind which existed when "antiquity's pride was lowered to the dust, and philosophers and priests found their strength exhausted, the suffering, sorrowing, and weeping sought refuge from the ap-

proaching storm, yearning to escape from the common woes and miseries of a world shattered within and without. Neither the stoic in his overbearing pride and self-admiration, nor the cynic with his contemptuous sneer could make life worth living."

Neither can the wholesale monopoly of the brotherhood of man make life worth living. The promulgation of the egotistical man accounts for "man's religions being so scraggy in growth and so unsuccessful in benefiting humanity."

CHAPTER XXI

MAN'S ERRONEOUS IDEAS OF GOD AND WOMAN

CONTENTS. — Various Ideas of God. — The Adam-man has not yet evolved sufficiently to recognize the Divine Mother. — Man's Low Estimate of Woman. — To be Pure in Heart is a Higher Mission than Parentage. — The Fatal Termination of Man's Selfish Dogmas.

THE modern men of the savage races think of God as the great Father or Chief, who leads them to mercilessly destroy their enemies. Men of the so-called Christian nations believe God to be a great King, who is partial to a certain class of people, to whom all others are to be brought into subjection. They portray God as the great head of the human family, after whose image each man was made lord, to rule over each individual family as judge and dictator. They also accept Christ as the Son of God the Father, yet as having only a human mother.

They believe that Christ came to earth to unite the fatherhood of God with the brotherhood of man. Yet there are a few of their number who are becoming wise enough to admit that man knows but in part; also that a correct idea of God is beyond all conception; that a wise man will not glory in his wisdom, nor the rich man in his wealth, nor the strong man in his might. This is certainly a symptom of a fatal termination of the ego-man, yet he may survive many years, to the detriment of the human family.

The so-called scientific men vary greatly in their ideas of God. There are those who say there is no personal God; only a force. Others believe that this force creates

the entire mineral, vegetable and animal world in order to make man, who is the highest possibility of force; and that all of man's created subjects, when he has no more use for them, are to be annihilated. There are others who believe that God rules according to exact laws; that he does not condescend to listen to or answer human petitions; that his throne is the throne of a monarch; his rule is the rule of one whose will is law. The modern man's idea of God is expressed by one of the most highly educated male ministers of today, who says: "Truly our God is a great God, for the glory of the heavens and the handiwork of the earth are but his outer garments. The sun itself is not to God's greatness what a diamond ring is to a man. Vast indeed is the world's house, most beautiful all its appointments; but the Infinite Mind that fashioned and the all-loving Providence that adorned are a thousand-fold more than the material house. He who is the world's householder is also the world's Father. But each pilgrim child may approach God at whatever level he pleases.

"The larger view of God according to the sublime view of Jesus Christ is that 'God is Love.' Therein all conceptions of the Deity have their climax and consummation, for his love includes all force, justice, duty, providence; it gathers up whatever is true in all other views; it completes that which is fragmentary. Through Christ the unknown ceases to be mere brightness without the central orb or nucleus; the arch-thunderer becomes a marvel of gentleness and tenderness; the silent one is no longer without voice or vision. Oh! beautiful teaching! Clothing the divine One with

power, because strength alone can be gentle; clothing him with justice, because justice is an inflection of mercy; surrounding him with laws and penalties, because his penalties are medicines and his laws are divine pathways leading to happiness and peace!

"Jesus Christ caused the Father to stand forth in an alluring atmosphere of strength and gentleness, of generosity and magnanimity. His throne was clothed with wondrous attraction. He stood forth possessed of such unexampled richness of mind and heart as that whatever is admirable or striking or beautiful in nature or life must be laid under contribution and used as an alphabet for interpreting his riches. To all other alluring and illuminating names Christ added that of Father, a name which with that of mother showers all sweet memories and suggestions upon the human soul. Thereby Christ opened up, as it were, a heart throbbing with love itself. The soul is a harp, and every string vibrates sweet melodies when the parental name is struck.

"The mother-love hovers over the cradle as the star of the East stood over the sacred manger. Human nature is never so nearly divine as when the cradle becomes a temple and the babe is a divinity for those who brood above it. For that little unheeding, important bundle, the mere seed of life, the mother-heart pours out all the royal tides of love, asking no reward save the privilege of service and the opportunity of nourishing it out of nothingness and littleness into largeness and beauty; and though later on in life the child, through deceit and flattery, goes astray, and flies from home only to be shattered and wrecked, yet the sacred tide of love still flows

on, and the golden cord of love unrolling and still unrolling holds the child fast and draws it back out of all the confusion and storm. Having borne the child's sickness and infancy, having carried its ignorance and disobedience in youth, at length the parent bears its follies and vices, and even its crimes. Between the cradle and the grave there is not a single hour when the maternal heart will not open wide the arms to protect the child by reason of the great love she bears it.

"Jesus Christ asks the word father and all the tender and sweet association of childhood to interpret God unto men. He asked men to sit down by the stream of memory as by the river of water of life, and through the image of parent loving and beloved interpret God's glowing, glorious mind and heart. For his love includes the love of friend, companion and parent, and is more than all."

This is truly man's highest conception of the divine Father; and as he does not recognize the divine Mother, he gives man's highest conception of the human mother thus: "The mother-love hovers over the cradle as the star of the East stood over the sacred manger." Motherhood is here represented as an inanimate subject, controlled as the stars are controlled by laws decreed by a superior power termed mind.

In his infancy man is a divinity for his mother to brood over, and his cradle a temple. "For that little unheeding, important bundle, the mere seed of life, the mother-heart pours out all the royal tides of love, asking no reward save the privilege of service and the opportunity of nourishing it out of nothingness and littleness

into largeness and beauty." This sentiment, however, does not harmonize with Christ's teachings. As men were leading the Saviour of the world to his crucifixion he said to the women who followed in sorrow, and to all women who have since followed his teachings: "Daughters of Jerusalem weep not for me, but weep for yourselves and for your children. For behold the days are coming in which they shall say, Blessed are the barren and the wombs that never bare." — Luke xxiii. 28, 29.

Women may learn from Christ's teaching that bearing children is not woman's highest mission; but that to be pure in heart is much more essential both to man and woman than parentage can be. Is a mother's life and thoughts to be no higher than a slavish desire to serve and nourish a life which later goes astray or flies from home only to be shattered and wrecked? Where is the intelligent and morally pure mother who would wish to kiss the lips or to be associated in the home with a prodigal son or daughter? Does repentance atone for one who brings back to the home the most loathsome diseases, the virus of which is conveyed even by a kiss? Or must it be, as man would have it, that the human mother, after having borne the child through the perils of infancy, and having borne its ignorance and disobedience in youth, must at length bear its follies, vices, and crimes, while the father accepts a divine invitation to "sit down by the stream of memory, as by the river of water of life, and through the image of parent loving and beloved interpret God's glowing, glorious mind and heart?" Does this "ideal father" see God's image in himself as he sits "by the stream of memory"? Poor

Adam-man. His reflection in the stream of memory shows him posing as the most egotistical and tyrannical animal that the physical world has ever produced, while poor Eve-man has been the burden-bearer of all the ills of earth, and the most subjective of all animals. Today the human family are witnessing the fatal termination of man's selfish dogmas; and like the death of the lower animals, in their last moments they make the greatest efforts to exist; yet the prognosis is that in the last part of the nineteenth century the dying efforts of the ego-man's organized selfishness will cease. The sooner the career of this animal monstrosity is ended the sooner will the human family equally and normally evolve.

CHAPTER XXII

WOMAN'S IDEAS OF GOD

CONTENTS. — How Woman became Subject to Man. — Christ and His Divine Mother. — Woman's Idea of God includes the Divine Mother. — The Human Family the Type of the Divine Family.

WOMEN will very soon establish the worship of the divine Mother as they now worship the divine Father and the divine Christ, — the children's personal God. Woman now recognizes that it was through her failure to establish the worship of the divine Mother that she became subject to man; yet in this century she is making great progress in the study of the relation of the divine and human families, by which the worship of the divine Mother will be established.

Christ's Christianity teaches humanity the true idea of the divine Father and the divine Child. Such a step is necessary before the human family can comprehend the true idea of the divine Mother or the divine Trinity; as humanity increases in wisdom the ideas of the divine nature increase in sublimity and purity. Christ first came to human children and especially blessed them, as they were first to follow his example. The result of the new childhood is the children's Christian endeavor of all churches and all lands where children are learning to follow the teaching of the perfect Christ-child, who so wonderfully united in one form the divine and perfect human child.

Another result of Christ's teaching is the true new woman, or the true Christian woman, who worships the

divine Mother as she also worships the divine Father and the divine Child-Christ. She studies the relation of the divine Mother to the human mother in the work of the redemption of the world, and the relief of suffering. The divine Mother as portrayed in the original languages of the Bible should be especially studied by women. This is their own individual right, as to man has been given the right to study and learn of the special work of the divine Father. Children should have the right to especially reverence Christ as their personal God, as they will afterward in manhood and womanhood include in their worship the divine Father and the divine Mother.

The truths of the Bible should be seen in three distinct aspects, that the human family may learn its true relation to the divine Family. Man in his one-sided view has interpreted himself as god and woman as his subject; and he will not acknowledge that the woman and the child should equally co-exist. To comprehend the equality of the human trinity will result in lifting up and exalting the true relationship of the human family. Neither Person in the divine Family is greater or less; therefore the three are equal. Neither person in the human family is greater or less; each is co-equal with the other. The prophecy that the reign of the Adam-man should bring subjection, pain and sorrow to woman has been amply verified. The prophecy has been fulfilled, and it is time that the reign of the Adam-man should end. Christ carries the trinity out of superiority of one and inequality into individuality and equality. Neither male nor female is "head" of the family which is founded on truth and justice.

CHAPTER XXIII

EARTH'S EVOLUTION[1]

CONTENTS. — Male and Female Principles in all Evolution. — Spiritual Evolution. — The Evolution of the Earth. — The Protoplasmic Cell Male and Female. — Development of Complexity. — More Complex Organism means Higher Psychic Development. — The Source of all Life is the Divine Father and Divine Mother.

EARTH'S psychic evolution is caused by two creative minds, whom man terms God and woman terms the divine Father and the divine Mother. Each divine Parent breathes forth "the breath of life" which sustains all other forms of life. These two psychic principles or breath of life are not only the source of each individual life, but are the source of all physical and psychical powers which produce all inanimate and animate creation. These two psychic powers or principles are represented by various terms, which may be arranged thus:

MASCULINE,		FEMININE,
POSITIVE,		NEGATIVE,
CENTRIPETAL,		CENTRIFUGAL,
AFFERENT,		EFFERENT,
SENSORY,		MOTOR,
ANODE,	X	CATHODE.

X represents the union of these two psychic powers which produce all physical forces and individual forms.

Through the past ages the growth of the Bible in itself is also a notable example of evolutionary unfoldment of two spiritual principles. "Spiritual evolution," says Henry Wood, "like physical evolution, is recognized by means of new standpoints gained, which open

[1] Quotations from various scientific works.

up to humanity broader views and superior conditions, as step by step we make a long and toilsome ascent up a steep mountain pass, and at length the summit is gained, as if by enchantment our eyes behold vast expanse of sea or landscape, which before was all unrevealed. How quickly the weariness of the ascent fades out amidst the glories of the final achievements."

Humanity recognizes three general results of these two vital powers upon the earth; viz., physical, intellectual and spiritual evolution. According to both the Bible and scientific research the earth, like other planets in evolving first existed in a gaseous or nebular state; the primordial, gaseous elements parting with their heat became liquid masses; and these, by still further cooling, were covered by a constantly thickening crust. By secular contraction and by action of water, the crust of the earth finally acquired its present condition.

Those who beheld at the World's Columbian Exposition that magnificent panorama of the volcanoes of the Hawaiian Islands witnessed, no doubt, a miniature representation of the formative processes of the earth's first crust. This was practically demonstrated recently by a volcanic eruption in Hawaii, "the land where the hurricane is a gentle zephyr; the land of the fire, which contains the two greatest volcanoes on the face of the earth; the land which God has not yet finished creating."

According to geological investigation, in the primitive ages of the world as the molten surface lost its heat it solidified, and through the ages which followed it was transformed into the Azoic rocks, which geologists say were the first rocks formed. These through various

chemical processes and also by disintegration became the earth's first solid surface, — the Azoic rocks, which constitute the solid basis of the world. During the Azoic age the creative minds evolved living protoplasm, and from this material created the simplest individual cells, endowing them with vital powers. Of these first unicellular vegetable organisms, some of which are termed protococcus or algæ, the male and female exist in a single cell, yet each cell is capable of separating into an individual male and an individual female alga and again uniting to develop male and female offspring. This differentiation of protoplasmic material in the vegetable world has ever since existed as male and female vegetable life. By the rearrangement of the cells living protoplasm became the physical basis of the vegetable and animal world, from which organized bodies are developed. Each age of vegetable and animal life contributed to make the succeeding age more complex; thus from simpler forms were created more complex organisms, capable of manifesting life in a higher degree. In the later formation of the Azoic rock is found graphite and limestone, both of which are produced either directly or indirectly by the disintegration of vegetable and animal life. Graphite can be and nearly always is formed out of the remains of plants; and almost all limestones are of organic origin. Orderly succession of species of plants and animals followed during the succeeding ages. Geologists state that after the Azoic age there came into existence the Lower Silurian period. In that age mollusks or shell-fish were the prevailing types of life. The

trilobites, a mollusk somewhat similar to the "king-crab," were abundant, and cuttle-fish nearly twenty feet long were common. All the known plants of this age were seaweeds.

The Upper Silurian period produced still more complex plants and animals. That period was a preparatory time for the coming Devonian period, or the age of fishes, in which the greater complexity of elements and the more complex organic structures were developed. In that period the first vertebrates came into existence, among them sharks of large size. The later fishes resembled more closely the reptiles, and the latter in great numbers appeared at the close of the period. The Devonian was also the coral period of the ancient world, although many varieties of plants and animals appeared. It was not until Carboniferous times that "luxuriant vegetation clothed the land with forest and jungle." The vegetation then consisted mainly of cryptogams, or flowerless plants. Ferns were abundant, exceeding in size any species of ferns of the present day. This closed the Paleozoic age.

The Mesozoic, termed also the Reptilian age, followed. During that age reptiles and birds were extreme in size and number; and that in turn gave place to the Cenozoic age, when mammals appeared upon the earth; then vegetation had decreased in size, but had become more complex in quality. Deciduous trees of species now existing and similar to the oak, poplar, maple, hickory, dogwood, mulberry, magnolia, cinnamon, fig, sycamore and many other fossil remains have been found in the tertiary strata of rock that belong to the Mammalian

age. In that age, when reptiles had decreased in size and number, the first snakes appeared. The species of birds were not reptilian, or long-tailed, like those that had existed during the Reptilian age; they were similar to the modern birds, the climbers, waders and perchers. The mammals in the early period of the Mammalian age were of much larger size than those which existed later in that age. In each succeeding age, from the Azoic until the last period of the Mammalian age, the animal organization had become more complex in material and in structure.

Each succeeding evolution of animal life possessed finer and more complex nervous systems by which each organism manifested its individual life until the Psychozoic age was reached, — the epoch during which the human family was created capable of evolving altruistic spiritual natures. From first to last the living species of each age evolved the next higher physical order, while soul progression has ever been continued during all the age of the world; and each individual after a physical death passes on to another world, to enter upon a life suited to the evolution attained while living upon this planet; normally all life evolves.

The following is a recapitulation: Protoplasm is the physical basis of all psychical bodies; the atomic and molecular rearrangement of protoplasm produces different elements and compounds. Each vegetable and animal life requires a definite arrangement of atoms and molecules to insure its individual form. It has been scientifically proved that a certain complexity of the physical elements is required to produce the male

of each species and a still higher complexity to produce the female of the same species; that each age requires more complex chemical elements to produce the more complex preceding age. Thus it is proved that in the evolution of animal life the female in each species requires a more complex physical structure than the male, in order to develop the prenatal structure of the offspring. Throughout the entire vegetable and animal kingdoms two distinct life principles, one male and the other female, exist. Therefore two life principles must have existed before creation or the evolution of either vegetable or animal life, and must still exist to support each individual life; and may we not say that all life has originated from two distinct vital principles or powers which pervade all space and create and sustain each individual life; and that the source of these two principles or powers is the divine Father and the divine Mother.

In the animal evolution, species are transformed by environment, intelligent selection, and normal breeding; among all forms of life, whether vegetable or animal, the union of the two sex principles, the male and female, causes each succeeding individual life to appear upon the earth.

From "The Evolution of Sex," by Geddes and Thomson, one may learn that "The origin of different sex in plants was discovered in 1793. The stamen or testicles belong to the male flower. The carpels, or ovaries, belong to the female flower; these physical organs of plants occupy different parts of each flower. The flower or the entire plant may be called a bisexual or hermaph-

rodite plant, because it possesses both male and female reproductive cells. As with animals, when both reproductive cells originated in one organism, it is termed an hermaphrodite animal."

Unisexual plants and animals are those in which the male and female reproductive cells develop in separate bodies. The bisexual plants or animals are those in which the sexes develop in one body. Such a condition is often found among the lower forms of vegetable and animal life. Nevertheless, they are distinctly individual male and female.

Among the seaweeds the algæ are perhaps the best types of bisexual plants; they reproduce in a simple fashion. The cell divides into a number of equal units or spores; these when set free are mobile for a while, but eventually come to rest and develop to the natural size. Thus the simplest form of algæ divides into a number of equal individual units or spores. The next step to a more complex development is seen in the division of the parent's cell into smaller spores; these, however, show no difference in history. They settle down and develop just like their more richly endowed parents. In certain algæ the unit of smaller size first occurs, but still these are able to develop independently. In the higher species both large and small reproductive cells are developed. In the larger ones each cell alone separates into another cell; and so sometimes may the smaller forms. But the smaller forms also unite in pairs, and then start a new plant from the capital thus attained. When the smaller cells develop by themselves the result in some cases, at least, are

weakly plants; although they are partly dependent upon union with other cells they are not wholly so.

A third stage is reached when large cells separate and develop each by itself, and then unite with one another. Here is shown a very distinct beginning of the difference between the male and female organism. In another alga the differentiation may be traced to two kinds of units, which must unite with one another to develop their offspring; but these units arise from perfectly distinct sources in the parent plants. In volvox globator, a plant which being automobile resembles an animal, an entire colony of these cells produces either male or female elements. This represents the beginning of unisexual, many-celled plant organisms; thus by two psychic principles was plant life developed, after which the more complex animal life evolved.

The protozoans, which are the lowest of the various groups of the animal kingdom, are the only animal species in which the male and female occupy the same body; there are also many kinds of protozoans in which a number of these simple cells are united together so as to form a compound body or organism. Reproduction takes place by fusion or by a division of the contents of the body. The parents' cell contracts to produce a transparent cyst, which divides into two or more globular masses, each of which attains freedom by the bursting of the cyst, and then each becomes an individual animal. Among the protozoans loose colonies of cells thus occur, and these bridge the gulf between unicellular and multicellular animals. In the multicellular organisms are found the first indica-

tions of the afterwards conspicuous difference between body cells and reproductive cells in the animal kingdom. From these loose colonies certain units are set adrift, and meeting with others more or less like themselves they fuse to form a double cell, virtually an ovum, from which by continuous divisions a fresh colony is developed. In these transitions there are other reproductive cells of slight distinction, but as yet obviously no sexual organism. In the lowest invertebrates and the sponges the reproductive elements almost always arise in connection with the middle layer (mesodern or mesoblast) of the body.

In the porifera, the group comprising the sponges, and one of the lowest forms of animal life, there are found colonies consisting of myriads of cells, among which there is considerable division of labor. The sponges start their colony by the process of sexual reproduction; the sex-cells develop from the middle layer of each sponge, as they each have an outer layer, a middle layer, and an inner layer of cells; the ova and sperm, whether in the same sponge or in another, exhibit very different characteristics. The sperm or male germ-cell, instead of growing large and rich in reserve material, like the ovule or female germ-cells, divides repeatedly into clusters of cells, infinitesimal in number, and in so doing form the male germ-cells, or spermatozoa. Then the male and female reproductive cells unite to form a fertilized ovum. The result is the continued division of the fertilized ovum until a new sponge is built up. Here, then, are special reproductive cells quite distinct from those of the body cells.

These reproductive cells are markedly contrasted as male and female elements. As yet, however, there are no sexual organs.

Various naturalists insist upon the difference between the cells of an embryo, which go to form the body, and those which are set apart for reproduction; they have also demonstrated the fact that nutrition is one of the most important factors in determining the sex. They prove this by the quality and quantity of feeding of different species in the lower forms of life. By good feeding they have raised the percentage of females from fifty-six to ninety-three. Other investigators hint at the same result in the human species; and various observers in regard to plants form the same general conclusions, good nourishment of mammalian mothers favors the production of female offspring; and thus the development of the physical life proves the truth of evolution: that in the beginning only the lowest forms could exist, because of the existence only of the simplest physical bodies, but as the evolution of the physical condition of the world progressed, the higher vegetable and animal life evolved. The Bible and science teach that after the evolution of the lower animals, the Adam-man was created; and another evolution and the Eve-man was created to finish work of physical evolution. Natural laws have long ago demonstrated the fact that it requires a more complex organization to develop physical structures than to develop mechanical structures; therefore woman is a higher physical evolution than man, because she develops the physical body of their offspring during its prenatal life. Many investigators have discovered

that the same law is demonstrated in the lower forms of life; that it requires protoplasm of higher complexity to produce the physical bodies of females than of the males.

In experimenting with tadpoles Mr. Yung says: "that as the result of high feeding or nutritious food there were ninety-two females to eight males. Mrs. Treat's interesting experiments prove that in the bee, royal diet and plenty of it develops queens; and if caterpillars were shut up and starved before entering the chrysalis state the resultant butterflies or moths were males, while others of the same breed, highly nourished, came out females. In all species less complex physical condition produces males. The crustaceans when living in especially favorable conditions produce only females. Where the conditions of existence are less prosperous males are produced."

In 1883 Mr. Dusing proved that abundant nourishment tends to produce females, while the opposite condition produces males. Messrs. Geddes and Thomson sum up the case thus: "Adverse circumstances, especially of nutrition, tend to produce males, the reverse conditions favoring females. As to the reproductive elements, a highly nourished embryo compared with one less favorably conditioned in every probability will tend to a female rather than a male development. Fertilization when the ovums are fresh and vigorous will produce females." The general conclusion, then, more or less clearly grasped by numerous investigations, is that the evolution of the physical is an absolute fact, as positive as the evolution of the mental and the spiritual.

These facts also prove that in the evolution of the physical world the male was first created, then the female. A union of these two elements, according to natural law, produces still more complex forms, or more highly developed offspring.

CHAPTER XXIV

EVOLUTION OF THE SEXES[1]

CONTENTS. — Sex determined in the Ovum. — Katabolism and Anabolism. — Psychic Differentiation in Sex. — Adam's Will Katabolic. — Eve's Will Anabolic. — The Sperm and Ovule Equal Factors in Conception. — The Process of Growth Uniform. — The Duty of the Male and Female in Care of Offspring. — Development of Reproductive Organs. — The Katabolic Character of the Male Cell and the Anabolic Character of the Female Cell. — Preponderance of Altruism or Egotism. — Sexual Selection and Beauty. — Abnormal Sexualism. — Nutrition and Katabolism. — Individual Sexes in Plants. — The Female Sex the Highest in Evolution.

EACH physical body originates from the union of two individual sex-cells, each of which is composed of body cells and reproductive cells. When conception occurs there is not only a physical union but a psychic union of the two sex-cells. The predominating physical strength of one of the germ-cells determines the sex, although it is sometimes the physically weaker parent that supplies the physically healthier germ-cell. The higher psychic principle of the other parent germ-cell then takes possession of the nucleolus in which the central nervous system begins to develop, and through which its psychic or soul life is evolved. The lower psychic principle which forms the sympathetic nervous system within the nucleus develops in the physical or animal body.

Later in the development of the offspring either its psychic or physical character may be changed by the will of either parent; after the birth of the child

[1] Quotations from the works of the following authors: "Evolution of Sex," by Geddes and Thomson; "Darwinism," by Wallace; "Evolution," by Le Conte; "Anthropology," by Taylor; and from other anthropologists. Also quotations from the recorded reports of numerous experimenters, such as Mr. Van Beneden, Mrs. Treat, Mr. Yung, Mr. Geotte, Mr. Dusing and Mr. Maupas.

it begins to develop its own individual character, and it may decrease or increase its inherited tendencies from either parent; therefore each individual from youth to old age has the power of developing its own character, regardless of inheritance or environment.

Geddes and Thomson, in their work on "The Evolution of the Sex," state that there are two kinds of protoplasmic tendencies, termed katabolic, or destructive, and anabolic, or conservative; that the destructive tendencies necessarily belong to the male sex, while the conservative tendencies necessarily belong to the female sex.

If "katabolism and anabolism are two opposite conditions of living protoplasm," then its development must be controlled by the individual life principle which appropriates it; therefor, "katabolic processes are represented as degenerative protoplasm and the anabolic processes are represented as conservative and evolving protoplasm." Then protoplasm being dimorphous, that is existing under two distinct conditions, when appropriated by an individual organism, it becomes either katabolic or anabolic, according to the character of the individual; therefore anabolism means evolution; katabolism means degeneracy.

The psychical differentiation manifested in humanity by the male's egoism, or selfishness, and the female's altruism, or care for other individuals outside of self is recorded in the early history of the first man and woman. Had they both learned wisdom sufficient to have developed altruistic character, they and their descendants would have evolved into a normal altruistic race. But instead, the first man developed katabolic,

or destructive tendencies which he had inherited from his animal ancestors, while the woman who had evolved into higher conditions through sympathy, degenerated to the level of her husband. Thus these living souls became subject to their physical bodies; their physical and mental degeneracy became as injurious to one sex as to the other. Yet the human family has always possessed wisdom sufficient to teach them that any undue attention to the lower functions of animal life are hindrances to the higher spiritual developments.

One of the natural laws of the physical world is that each animal has the power to evolve into the habits of higher animals, and that a higher animal acquiring the habits of a lower animal becomes a degenerate. The first human parents were certainly created free, to evolve or to degenerate. Yet by the exercise of his own free will Adam choose to develop the katabolic spirit, because he wished to rule and bring into subjection every other living creature. This tyrannical and egotistic spirit has been bequeathed by father to son all through the ages. Such inherited tendencies were stored away in the reproductive cells, and these abnormal influences brought to bear upon generations that followed. As a free individual and by her own free will, Eve developed an anabolic or altruistic spirit towards other living creatures. Such tendencies have been transmitted from mother to daughter through the ages.

Admitting that each possesses these tendencies, there is equally as strong proof that each sex had and still has the privilege of acquiring either of these habits;

as now each has the power to correct evil habits in less time than they have been acquired, as in this age humanity possesses more wisdom than was possessed in past ages. Had the first human parents desired wisdom and acquired it from the Source of all wisdom, evil knowledge would no doubt never have degraded the human family. "It is only within the last fifty years that the fundamental facts of the union of the sex-cells have been observed and that the nuclear union occurs equally. The Society of Animalculists ascribes to the male elements all the credit of development of the ovule, after conception occurs." Modern investigation of conception has discovered that the sperm supplies one-half and the ovule the other half of the embryo; that conception is the union of the two sexually differentiated cells. One parent transmits the physical properties to the offspring, while the other transmits the psychical character.

The nucleus is the essential element both in conception and in physical inheritance. The same process occurs in plants as in animals; namely, that the nucleus is the important part in physical inheritance; that the union of the two individual nuclei is essential; that the protoplasm of the cell shares in the process; also that there is a special kind of protoplasm, termed the archoplasm, which literally moves the nuclear elements; the movements of these elements are wholly the result of the contraction of the attached fibrillæ of the two individual nuclei, the resultant action of the archoplasmic sphere being the definite arrangement of the physical body. There is still a higher and more important

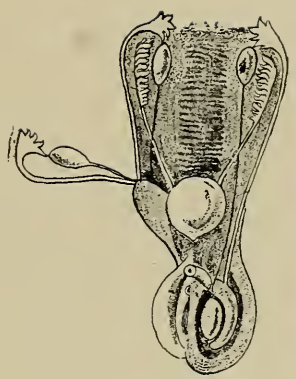
centre within the embryonic cell termed the nucleolus, which contains the psychic germ of the individual soul of the future organism which is to exist for a time upon this planet, after which the psychical body will exist without a physical body, or at least without an animal body. The nucleolus contains the more complex protoplasm, as it posesses the psychic of soul life derived from the other parent cell; from the nucleolus develops the higher nerve centres, through which it develops its future intelligence.

According to Mr. Van Beneden an ovule containing in its nucleus one chromatin [1] element, was fertilized by a sperm also with one chromatin element. Mr. Carnoy described the normal ovule as containing two chromatin elements, and as being fertilized by a sperm containing also two chromatin elements. More recently, however, Mr. Boveri has shown that both are right, nay more, that an ovule with one chromatin element seems always to unite with a sperm with only one such element, while an ovule with two chromatin elements unites with a sperm likewise with two. With the entrance of the sperm the ovule undergoes a simultaneous change, which excludes other spermatozoa. As it is only the head or nuclear portion of the sperm that is of real importance in the process of conception, the nutritive tail simply dissolves away after the fusion of the male and female nuclei and their physical union is quite complete. This new embryonic cell is found to be not only a very complex structure, but it has a dis-

[1] Chromatin tissue, according to this author, is that which is capable of holding its color when brought in contact with any of the various staining fluids used by microscopists.

tinct individual life all its own. "Lying in a nest or chamber within the nucleus is the nucleolus,—the psychic germ which evolves the central nervous system. The nucleolus is separated from the nucleus by a more or less distinct membrane; which membrane disappears as the activity of the embryo continues."

In order to understand the analogy of the physical origin of the two human sexes one must begin with their cell development in the human embryo. In the beginning of fetal life the reproductive cells begin developing in the same location in both sexes. Their common origin is in the Wolffian bodies, situated in the middle of the back. They exist only as Wolffian bodies in early fetal life; afterwards they are separated into different organs and are known by different names. The Wolffian bodies are formed about the third week of embryonic life by a mass of cells which soon give rise to a hollow organ situated on each side of the primitive vertebra. These cells develop hollow tubes, which extend from below the heart to the bladder; the lower end of these tubes opens into the bladder. By the development of the permanent kidneys the greater part of the Wolffian bodies disappear; the rest take part in the formation of the reproductive cells, which later develop into reproductive organs. The pelvic organs of both sexes are developed from the parts of the Wolffian bodies called the genital glands and genital ducts. The former develop into ovaries or testicles; the latter develop into the genital canals. The lower part of the genital ducts unite with the ducts of the Wolffian bodies to form the genital cords; as these cords approach each



The origin of the Pelvic Organs.

Plate XXXVII.

other they unite to form the cavities of the sexual organs.

The external organs of generation, like the internal ones, pass through a stage in which there is no perceptible distinction of sex. In the very early embryonic life there is but one external opening for the pelvic organs; this is termed the cloaca. About the second month a transverse division of the perineum begins to take place and divides the cloaca into a rectal opening posteriorly, and the vaginal and urethral opening anteriorly to the perineum. In front a tubercle or small prominence is formed; this is soon surrounded by two folds of skin, the genital folds. The tubercle develops into the penis of the male or the clitoris of the female. The urino-genital canals are the excretory ducts in both male and female. In the female the genital fold forms the labia majora and the genital furrow forms the labia minora; the genital furrow remaining open except where the posterior part unites with the perineum. This occurs between the third and fourth months. In the male the genital tubercle develops into a penis. The genital furrow closes and forms a canal, the urethra, and the spongy portion of the penis. The urino-genital canal becomes elongated and forms the urethra. The genital folds unite in the middle line and form the scrotum, while the genital furrows are closed to form the spongy portion surrounding the urethal canal.

If conception is an equal union of two protoplasmic sex-cells, the sperm and the ovule, to produce a new physical body, then in the origin of a new psychic individual there is an equal union of the vital principles

of the two sexes to produce an independent life to occupy the forthcoming organism. This unity of process which occurs in the development of human life also occurs in all animals and all plants. The fusion of the two individual sex-cells always takes place when conception occurs.

In the evolution of the sexes in both vegetable and animal life, there is invariably given an equal division of labor, not only of the cells but of the organisms; therefore, the physical bodies are constructed accordingly. Equal division of the labor was certainly intended from the beginning. Ages have proved how the two sexes have so far accomplished their labors. During the development of their offspring the male should care for and protect the female during her periods of gestation and lactation, while she protects and cares for their offspring.

Although egoism and altruism are traceable down to the simplest forms of life, neither becomes a predominating quality of either sex until after the nervous system has become complexly developed in the higher animals; although egotistic natures even in the lowest organisms are distinctly referable to the gratification of selfish instincts, as ungovernable appetites or the destruction of others in self-defence, these abnormal habits bring about a still more degraded condition when employed in the destruction of others to gratify the vilest passions. Senual desires, which invariably defraud others in order to gratify self, belong to a perverted animal instinct and are not under the control of a normal will; passion weakens the will and controls the individual.

According to Geddes and Thomson,[1] "the existence of male and female is simply the expression of a more developed oscillation between katabolism and anabolism, or between destructive and constructive processes." Yet deficient or unhealthy food, high temperature, deficient light, moisture and other abnormal conditions, which give preponderance of waste over repair, induce katabolic or destructive habits of body and mind, which may result in a diseased condition of either sex, while abundant nutrition, light, air, and other normal conditions favor constructive processes and produce anabolic or conservative habits in either sex.

If influences favoring katabolism tend to the production of male destructiveness, and anabolic conditions favor female conservativeness, then we are strengthened in concluding that katabolism is the outcome of predominant egoism of the objective or animal nature, and anabolism is equally as emphatic a result of the altruistic or spiritual nature. Science teaches that from the simplest forms of life to the most complex, there has been an evolutionary process, and it also equally proves that a retrograde change occurred as soon as higher species degenerated into the habits of lower ones.

According to Mr. Darwin males are more destructive and more emotional because ancestral forms happened to become so in a slight degree. There are others who insist that males are stronger and more emotional simply because they are males; and still there are others who believe that such animal preponderances are due to

[1] Quotations from the works of Geddes and Thomson, also from many other thorough investigators of the conditions of the sexes.

that which an individual inherits or acquires; that either sex can become egotistic or altruistic, and that every human being is born with more or less power of selection, yet in the lower animals both retrograde and advancing changes are due to inherited tendencies and circumstances until they have advanced in intelligence sufficiently to control these conditions. Even in each living cell the physical change or metabolism is either destructive or constructive. Metabolism is a natural power possessed by all living cells by which they transform undifferentiated protoplasm into katabolic or anabolic powers, according as the will of the individual determines to be an egotist or an altruist. Every human being acquires power sufficient to overcome inherited tendencies as well as acquired habits, whether they are mental or physical; yet when man becomes a degenerate animal he becomes aggressive and tyrannical; when woman becomes submissive to his tyranny she becomes a subjective animal.

If as stated by some authorities combative energy and sexual beauty arise from male katabolism or egoism through a series of species, then sexual degeneration may be due to the same cause. According to Mr. Darwin, sexual selection for "love's" sake has accelerated the male into gay coloring among the lower forms of life; and according to the views of Mr. Wallace, for safety's sake in brooding their young, female birds and butterflies, become conspiciously plain in color.

Geddes and Thomson say: "Beauty and combative energy arise with male katabolism, and are due to retrograde changes, in a literal sense, animals put on beauty

for ashes, that excess of sexual growth means early death both of the physical and the intellectual." If pigments are the result of waste products and bright colorings, or conspicuous pigments are the result of excessive sexual growth, then sexual preponderance must interfere with normal physical and psychical development.

"The bright coloring in the lower forms of life, as the coloring of the skin in male fishes at the spawning season, seem pathological rather than normal. The male stickle-back builds its nest among the weeds, and weaves the material together by mucous threads secreted from the kidneys. His reproductive organs or testes become very large at the breeding season, and push in an abnormal way upon the kidneys. This encroachment produces a pathological condition of the kidneys, and the result is the formation of a mucous secretion somewhat similar to what occurs in renal disease in higher forms. To free himself from the irritant pressure of this secretion he rubs himself against external objects, most conveniently upon the nest. This curious weaving is not due to the intelligence of this fish in constructing its nest, but is merely a selfish consideration, the result of a retrograde metamorphism.

"In some species the male expends almost his entire force in decorating himself to attract the female. In other species the female decorates herself to attract the male." In either, the vainer of the two becomes the weaker mentally; as more often the sex which cares less for physical preponderances or decoration cares more for the development of the intellect.

Eagerness to display supposed physical charms to attract and subdue the opposite sex is an acquired abnormal condition in both sexes, and of mere animal origin. Either species or sex when normal mentally and physically do not develop conspicuously any part of the body. The absence of such abnormal physical conditions is an indication of a high grade of intelligence.

Mr. Darwin discovered that ornamental decoration when carried to extremes in the lower species was acquired at great expense, and that the injury to the constitution was deep and lasting. It has also been discovered that if either male or female is placed in subjection to the opposite sex the subject will in time allure the objective tyrant to ruin by conspicuous physical attraction, and in turn the one allured will destroy the physical preponderance by which it was attracted. Thus one evil invariably destroys another evil. Among the lower species it is more often the males that decorate and develop their physical charms to attract the superior intelligent females.

In his "Descent of Man" Mr. Darwin says: "The male display their charms with elaborate care and to the best effect; this is done in the presence of the female, and as the females of the lower species select their partners, it should be noted in passing that according to this reasoning the female of the human species would also be likely to exercise her will power in the selection of a mate." Mr. Darwin also states "that evidences are indeed at hand going to prove that until a comparatively recent time in the history of the human race women controlled to some extent the

sexual relations; that during the primitive ages of human existence the position of woman was much higher than was that occupied by man; and during the earlier ages, and under more natural conditions, women selected their mates; and among the human species as among the lower orders, it became necessary for the male to please the female if he would win her favor. Such a social condition will again occur, being brought about by man's mental and physical degeneracy, due to his excesses, which he considers himself at liberty to indulge in. Even in the female brain of the lower animals, there has developed certain peculiarities in the cells by which she is enabled to exercise functions requiring a considerable degree of intelligence; a degree of intelligence far in advance of that manifested by males." Nevertheless, any physical tendencies when carried to excess produce abnormal conditions; as an illustration, the increased temperature of the body to a certain limit, quickens the development of the physical life, favoring nutrition and evolution, rather than a retrograde change; but beyond the limit of comfortable warmth, so variable for different animals, an increased temperature may induce a feverish habit of body which hastens abnormal reproduction or disintegration. In other words, warmth in some cases favors anabolism, in others katabolism. In all animal life sufficient food is associated with the evolving process of the body and mind, but excess or insufficient nutrition brings about abnormal preponderance of the lower instincts.

Mr. Maupas gives a vivid statement of the stimulus to reproduction by a sudden check to nutrition. The

check to nutrition, especially in the form of sudden scarcity of food, will favor abnormal sexual reproduction. In all animal species abnormal reproduction produces a destructive or katabolic condition, and these abnormal conditions tend to excite the reproductive cells to still lower abnormal action, causing excessive congestion of the sexual organs and the occurrence of early destructive metamorphosis. As normal anabolism represents a conservative condition of an individual, then each individual is capable of evolving or retrograding, living a destructive or a conservative life, overcoming katabolic tendencies or developing anabolic tendencies.

As reproductive cells as well as body cells are susceptible to external and internal influences, inherited and acquired, both in the male and female, every influence which tends to produce katabolism or egoism also tends to a retrograde change, or degeneracy, while every influence which tends to produce anabolism or altruism tends toward a normal growth or evolution. Hereditary tendency may be impressed upon an individual organism by either parent, or it may be acquired in the course of later development; that is, it may be either inherited or acquired. The conspicuous coloring of the lower animals is due to either inherited or acquired origin, as a change to a new diet or to a new condition is followed by modifications arising either within or without; also either an engorgement or an insufficient supply of nutrition produces a katabolic condition of the protoplasm which supplies the body cells and the reproductive cells.

Statistics prove that poverty tends to excite abnormal sexual desires; that starvation brings about an unhealthy reproductive crisis, termed katabolism or degeneracy; that abnormal psychical as well as physical conditions occur in either sex from the same cause; that anabolic or conservative character is conducive of normal development of the body and mind in either sex, and that excessive sexual reproduction of family or race will bring about a destructive katabolic crisis. Normal nutrition and normal reproduction occur according to natural laws of evolution, and are merely primary expressions and characteristics of physical bodies. The primary psychical manifestations in humanity occur when normal altruism or care for other individuals outside of self is developed. Had the earliest human parents first learned wisdom, they and their descendants would have developed into a normal race. But instead they first acquired the habit of their animal ancestors, and the result has been that psychical bodies have become subject to physical bodies.

CHAPTER XXV

RESULTANT EVILS OF SEXUAL EXCESS[1]

CONTENTS. — Over-population. — Checks to Over-population. — Control of Conception. — Consequences of Sexuality Cumulative. — Self-control the Organic Basis of Civilized Races. — Sexual Inebriety a Crime. — Sexualism entailed upon Children. — Victimized Wives. — Purity equally Obligatory upon Men and Women. — Prostitution within the Marriage Relation. — Why Woman is not Free in this Relation. — The Necessity for Woman's protecting Herself against Lust.

THERE should be greater efforts to produce quality than number in each human family. Large families should be regarded in the same light as drunkenness or any other excess. The prudential check to population ought to be considered as equally natural as check to poverty and premature mortality.

Mr. Herbert Spencer urges the importance of pressure of population as an incentive to progress, and concludes that man's future evolution must continue mainly in the direction of psychical development. He therefore predicts that with increase of individuality and superior mentality there will be a diminution of fertility.

John Stuart Mill said surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling for bare subsistence.

These observers recognize that over-population is one of the most fruitful sources of pauperism, ignorance, crime and disease. To counteract this there are checks,

[1] Quotations from "The Evolution of Sex," by Geddes and Thomson; also from Darwin, Wallace, Le Conte, Spencer, John Stuart Mill, B. O. Flower, Eliza Burt Gamble and other superior writers.

positive or life-destroying on the one hand, prudential or conception-preventing on the other. The positive or life-destroying checks comprehend the premature death of children and adults by disease, starvation, and infanticide. These abnormal checks fortunately are being reduced by the progress of intelligence; there are still other preventions of excessive propagation, in abstinence from marriage, or by prudence after marriage. But the first (prolonged abstinence from marriage, as advocated by Malthus) is productive of many diseases and of much sexual vice; while prudence after marriage, which the new Malthusian more distinctly means attention to methods which will secure that sexual intercourse shall not be followed by fertilization or conception. As men and women progress in intelligence they recognize the fact that sexual intercourse should occur only when normal children are desired.

The sentimental idea that it is a sin to control conception, as it is interfering with nature, is an absurdity which has been taught as divine and human commands. These human law-makers insist that whatever is nature, is right; and therefore when the animal nature predominates it is the Lord's will. Then there are a class of physicians who depend upon numerous conceptions and confinement cases to insure their financial support.

The absurd prejudices against intelligently controlling the animal nature and conception is gradually dying out. Humanity is learning that frequent child-bearing, which is now so common, especially among those who can least afford its physical, mental or financial expense, should be avoided, and that it is cruelly exhaustive both

to mothers and children. Even a parson has been found who told his flock to have done with the blasphemous whining which constantly tries to look at a motherless crowd of puny infants as a dispensation of mysterious providence.

To realize the terrible consequences of sexual intemperance is the issue of the day, as well as the necessity for ethical rather than mechanical prudence after marriage; and that virtue must be recognized to be as binding on husband and wife as chastity on the unmarried. When considering the inevitable consequences of sexuality becoming cumulative by inheritance, one cannot help recognizing the fact that married people are falling towards the level of the male and female prostitutes who frequent houses of assignation. Civilized people should protest against the dictum of false teachers who preach indulgence rather than restraint; they should protest against regarding artificial means of preventing conception as an adequate solution of sexual responsibility. The solution is absolutely one of virtue and intelligence. It is no new or unattained ideal to retain throughout married life that self-control must always form the normal basis of truly civilized races, although "patriarchs" of all ages have taught that sexual indulgence is a physical necessity for men, and virtue is only necessary for their mothers, sisters, wives and daughters.

So long as sensualists pose as religious instructors, men will continue to become mentally and physically diseased from the effects of such teaching, and unintelligent women will become the wives of such men, and eventually become as diseased. These men and women

will not allow themselves to think or reason concerning their degraded condition, but instead continue on into old age frivolous and thoughtless of the effects their sensuality has had upon their own life and the lives of others with whom they have been associated.

Sexually diseased persons stand in the same position as inebriates. Their will-powers are so weakened that they do not possess strength or courage to overcome their abnormal tendencies; therefore the sensualist should be treated as a diseased person. Although women have been victims of sensuality they have been disciplined either by suffering or by witnessing suffering, that has caused the more thoughtful women to abhor evil in all its phases. While men are so weak morally and women are so weak physically, there must be some power possessed by women to prevent an increase of sexual diseases and the propagation of diseased children.

So long as women are unable to control conception there will be a continual increase of diseased humanity. Every woman has an inherent right to protect her health and morals as well as those of her children; they should not allow men to deprive them of their own individual rights. All who have any knowledge of the suffering of women know that it is absolutely necessary that the wife should understand how to control conception; yet when men and women become truly civilized and sufficiently Christianized to avoid sensual thoughts or the yielding to such desires, there will be no necessity for artificial prevention of conception. But at present the majority of men and women are too diseased physically and morally and not sufficiently developed spiritually to

comprehend their terrible situation as slaves to sensuality. Therefore every thoughtful wife will be in possession of some harmless means of controlling conception, and by means of better health and clearer intellect will comprehend the laws of her being, and will soon cease to allow her physical health and mental ability to be sacrificed to sensual habits, which are destroying men morally and mentally, even more rapidly than such diseases are destroying women physically; yet the diseased conditions of both sexes are appalling; all parents should have a knowledge of the cause and the effect of such diseases upon themselves and their children.

Men and women should learn the anatomy of their bodies and the laws of health regarding the care of the body, by which they can prevent disease, both acquired and inherited, and woman should also know how to control conception. Every intelligent mother knows that in order to develop healthy children she should desire, as well as prepare, for her child's life. At least as much care should be given to human conception as to that of dogs, cattle, and horses. All fine stock-breeders know that they must have knowledge and power to control conception, in order to produce thorough-bred stock; they also know that either frequent or promiscuous breeding produces inferior offspring.

Diseased or immoral parents should not allow conception to occur, for the fixed law of inheritance has decreed that the sins and diseases of parents will be inherited by their children. If the practice of conception occurring in diseased families is continued through successive generations, the most unfavorable physical,

mental and moral results will be produced in their children. A scientific writer recently said: "The criminal population should not be allowed to propagate; castration of criminals is the duty of society." If this is not done women should be wise enough to control conception, even if they are yet too weak physically and mentally to prevent sexual intercourse, when conception is not desired and should not occur.

The greater number of the wives in existence today are compelled to submit to sexual intercourse when it is not only repulsive but positively injurious and dangerous. Should not women have the right to protect their own health? Can men make and enforce laws to prohibit women from protecting themselves and children from injustice and outrages which deprive them of health and life? Such suffering exists in every social condition of life where man rules by assuming to be the head of the family. Terrible indeed are the sufferings of women caused by the sensuality of their husbands and their own suspense and dread of pregnancy when such should not occur.

Men have made laws to compel women to submit to such outrages; they have also made laws to prevent women gaining knowledge sufficient to control conception. When women can control their pregnancies they will not only have much better health but they will know if their husbands' health is sufficient to aid in producing normal children.

"For generations the church and society have tacitly sanctioned prostitution[1] when veiled by the respecta-

[1] Prostitution within the Marriage Bond, by Mr. B. O. Flower, in the *Arena* of June, 1895. This valuable article should be read by every woman.

bility accorded by the marriage ceremony, until we have fallen so low that men have come to imagine they can indulge in licentiousness and debauchery from which the instincts of the lower animals recoil, and at the same time, or later, bring children into the world who will not be cursed with that which is worse than leprosy or cancer. It is no uncommon thing for a physician to advise a young man who has literally burned away the finer sensibilities of his soul and wrecked his nervous system through sexual indulgences, to marry some healthy young girl in order to save himself from insanity. Any objection which may be raised is flippantly met by that popular but infamous apology for lust which carries with it a brutally frank confession of society's degradation, that the young man has merely been 'sowing his wild oats'; and in all probability we shall be gravely informed that he will make all the better husband for so doing.

"No thought is given to the maiden who is to be polluted by this union with a man who has wallowed in the mire of sensuality until his imagination is filled with low and vile images, his brain has lost its virility, and his system has become weakened and permeated with disease. Nor does conventional society, which is so particular about form, so punctilious in regard to the outside of the cup, consider the crime against women or the evil which posterity may receive from encouraging the generation of life from a fountain so impure and loathsome.

"For ages men regarded women as slaves, whose duty it was to perform menial tasks, wait upon them,

and be the instruments of their sensual gratification. Later, among the wealthier classes, woman became more or less a doll or petted child, who for sweetmeats, flattery, and fine presents, was expected to give her body to her master. Still later, she was supposed to come into much higher and truer relations to man; but, unfortunately, this was more largely theoretical than actual. And at the present time, in order to consider one of the chief factors in the immorality of today, we must frankly face the problem of prostitution within the marriage relation.

"The taproot of immorality today is found in prostitution within the marriage relation, which for centuries has produced children of lust, and these children in turn have brought forth their kind, until the moral fabric is weakened throughout civilization. And were it not for the persistent voice of the divine in the human brain and the counteracting influence of exalted religious sentiments, our degradation would have eclipsed that which marked the decline of pagan Rome. Girls are sorely tempted through the exigencies of life at the present time; and in many cases where they fall, their ruin is practically compulsory — an alternative of yielding to the employer's unholy demands or of losing the chance to earn a livelihood; hence, though no personal violence may have marked the crime, it is essentially rape. But in many cases the victims of man's sensual passion might have successfully resisted, had it not been for the fact that they were essentially children of lust, and had inherited the violent and ungovernable passions of their fathers,

which in their case, when aroused, rendered them as powerless to resist the cunning, determined advances of their polluters as, perhaps, the young lust-begotten victims of an earlier generation had been to repel the wiles laid for them by the fathers of these poor girls.

"A lady who is president of the Woman's Christian Temperance Union writes: 'I am intensely interested in your article, Wellsprings and Feeders of Immorality. Pardon me, but I think you give too little prominence to lust and prostitution within marriage. Here is the very centre of the whole question. You may well say that the future of civilization hangs on this point. Prostitution outside of marriage, and the unspeakable evils resulting therefrom, are as a drop to the unfathomable, immeasurable ocean of evils that spring directly from the marriage relation, or, rather, the ceaseless indulgence of lust within that relation. And this is true among better classes as among the rude and uncultured. For many years, as organizer and lecturer for the Woman's Christian Temperance Union, I have been brought into the most familiar relations with hundreds of families outside as well as inside of the White Ribbon Army. Being a mother and grandmother, there have come to me, unsought, confidences from young wives and mothers that have filled me with deepest pity, and at the same time with unquenchable indignation. It is by no means the exception, but rather the rule, that during pregnancy the wife must yield to the demand of the husband's lust, not occasionally but constantly, as often as there are nights in the month; and not infrequently must she give herself

up to this awful harlotry before her baby is two weeks old. Under these circumstances how can boys and girls ever be born with other than the most pronounced tendencies toward lust and prostitution. And in my wide experience all over the country, I find these husbands are reputable men in business circles, very often in church circles as well. And they do not fail to tell their wives that Paul hath commanded the wife to obedience; that she hath not power over her own body, but the husband; that they defraud not one another, that they come together again that Satan tempt them not for their incontinency. This from the church, while the civil law has always given great weight to the husbands marital rights.'

"Another lady public speaker of national prominence said to me a few months ago: 'Prostitution without the marriage bond is insignificant compared to the essential prostitution which is bearing most deadly fruit in wedlock. I speak from knowledge, for women are my confidantes, and the tales they tell wring my heart and sometimes seem past belief. The common prostitute,' she added, 'is far freer than the wife who is nightly the victim of the unholy passion of her master, who frequently further inflames his brain by imbibing stimulants.'

"Nor are women alone in their conclusion on this point. Here are the words of a prominent manufacturer in Mississippi, a gentleman in the flower of vigorous manhood. He says: 'The causes you enumerate as the chief feeders of prostitution are in my estimation the correct ones; and the first one you mention, in

my judgment far overshadows all the others. For the children already born, all that can be done is to educate and restrict. It is useless for us to argue with a man that he has committed an actual evil by purchasing the gratification of his passion from a girl outside of the marriage bond, if in the same breath we argue that, if instead of paying money, he had paid the price of marriage, he would have been not only guiltless, but an exceedingly virtuous man.'

"'A neighbor of mine,' wrote a correspondent, 'has married his third wife this week. The others were healthy girls when he married them, but his last wife, when on her death-bed related the story of her married misery to my wife; a tale too horrible and sickening to repeat. She said she was glad she was about to die, as she had felt many times that she would lose her mind. Do you know,' she exclaimed to my wife, 'people say our asylums are full of farmer's wives, owing to the monotony of the farm life. It is monotonous, I confess, but I believe the cause lies more in the abuse, often ignorant abuse, of the wives by the husbands.' The man of whom I write wildly bemoaned his fate at the funeral of each of his wives. But from what his second wife said on her death-bed I do not doubt that he killed them in exercising what he considered his marital rights. He is a prominent church member, and considers himself a highly moral man.

"So wrote this correspondent, giving a hint of the tragedies which are being enacted every day throughout that portion of the world we boastingly call civilized. A slothful conservatism seeks to impress woman

with the idea that she is free, and that to be coddled or flattered in slavery is for her an ideal and ultimate condition. It even gravely informs her that she is the real ruler; and, sad to relate, this calumny is not infrequently parroted by women who instead of learning to think independently have been content for ages to take their ideas unquestioningly from their clergymen, their fathers, brothers, and husbands. It does not occur to these echoes that, if woman rules, she has sealed her hopeless degradation by the passing of such immoral laws as the age-of-consent statutes, or that she has championed injustice in the statutes which relate to marriage and which practically makes her the dependent, and, in a measure, the slave of her husband. Happily the echoes among women are rapidly giving place to independent thinkers, who appreciate the grave responsibilities woman owes to posterity, no less than to her sex; and in this recognition lies, to a great degree, the promise of the future.

"No more unblushing falsehood has ever been made current by conventionalism than that woman is free in the marriage relation. Society clings most tenaciously to ancient ideas and customs, and is ever ready to cast discredit upon the outraged wife who braves the dicta of conservatism, even for the protection of posterity, from disease and lust-cursed offspring. Law also places her at a disadvantage, in that the plea of sexual excess is not regarded as a crime by the courts, since the laws do not recognize the right of the wife to her body.

"Furthermore, this frightful condition of affairs, with

the lowering of the vitality of motherhood, is by no means the only major evil incident to prostitution within the marriage relation. The race is suffering from the moral enervation which follows as an inevitable consequence of the degradation of the sacred function of motherhood. Women have for ages been taught obedience to their husbands, and this command has been supplemented by the injunction to be fruitful and multiply. Too often the wife has found herself in the embrace of a human gorilla, swayed by animal passion, when she had expected to find a kingly-souled man, whose fine nature would recognize her rights.

"And yet generations come and go, and the pulpit, platform, and press remain silent. The subject has so long been tabooed that a mawkish sentiment of prudery, essentially vicious because it is the stronghold of immorality, is shocked whenever sound morality is advocated or the mantle robing the leprosy of society is lifted. The protest made by conventionalism against boldly facing and discussing the question of morality within the marriage bond, is in itself a humiliating confession of conventionalism's own sense of guilt. Yet it is only by such discussion and the persistent agitation of the demand that women be accorded rights she has never possessed that we may hope to so change moral conditions that love, not lust, shall stamp posterity and light the brow of the civilization of tomorrow. Generation after generation for many weary ages has been reared and entered the marriage state practically ignorant of the true functions of the sexual nature, the essentially holy obligations of parentage, the right of

wife and mother, the consideration and care which should be bestowed upon the heroic soul who descends into the valley of death to deliver to society another life, and, lastly, the sacred rights of the unborn to be well-born.

"About all these most vital subjects a fatal silence has been maintained — at the fireside, in the pulpit, and in the educational training of the young. I am convinced that a very large portion of the misery and prostitution now being undergone within the marriage relation is due to this widespread ignorance. Ignorance and thoughtlessness are filling prisons and insane asylums today and dowering the civilization of tomorrow with a generation whose moral sensibilities are necessarily blunted, and who, through heredity and prenatal and postnatal influences, are essentially creatures of lust rather than strong, clean-souled, clear-brained, heaven-aspiring men and women.

"No woman has any right to part with the absolute ownership of her own body, but she has the right to be protected against all forms of brute force. No woman has any business to marry anything less than a man. No woman has any right to marry any man who will sow the seeds of hereditary disease in her children.

"Children should be taught the mystery of their being at the parent's knee; and with this knowledge the demands of the highest morality, the duties and obligations which the most exalted natures appreciate, should be impressed upon the opening mind. Ignorance is no protection.

"The time has come when society must recognize

the fact that prostitution, even though sanctioned by the church and state in the marriage ceremony, is none the less prostitution, and that its fruits are altogether debasing. This fact must be burned into the heart of our civilization, if the reign of lust is to give place to purity.

"I believe the time will come when civilization will recognize the injury inflicted on society by the grave infraction of the moral law by which children of lust or hate come as a fruit of enforced maternity."

It was recently announced that "The Civic Federation" purposes to establish a model baby farm in Chicago; that the handling of babies in so-called "baby farms" conducted by private persons was almost equivalent to murder. Although it is a disgrace to any civilized nation that its people are so nearly on a level with the lower animals that it is necessary to establish baby farms; yet when such conditions do exist not only should baby farms be established but also institutions or farms for mothers, who are enslaved and hedged in by barbed-wire marriage laws, which compel them to submit to such inhuman treatment as enforced maternity. Protective institutions for mothers should be established in every state, where wives may escape from vicious and sensual husbands, and where ignorance and degradation may be overcome by intelligences concerning the laws of health; where mothers may learn to control pregnancy, and the requirements necessary to bring into existence normal children. In these institutions mothers should be taught a kindergarten system which they could put into practical use

in their homes. In order to have a normal race of human beings parents must become physically, morally and mentally healthy, and this would mean no lustful marriages, no divorces, no prostitution, and no venereal diseases.

CHAPTEP XXVI

NORMAL PARENTAGE [1]

CONTENTS. — Normal Marriage. — Control of Sexual Intercourse. — Conditions for Parentage. — When Conception may occur. — Antenatal Influence. — Characteristics of Parents. — How transmitted. — Care of the Mother during Pregnancy. — Antenatal Conditions Affect the Child. — How to have Beautiful Children. — Normal Antenatal Development. — *a*. How Conception occurs. — *b*. The Embryotic Cell. — *c*. The Psychic Centre. — Plates: 34. Development of Ovum.—35. Tenth Day after Conception. — 36. First Development of Spinal Column. — 37. Development of Membrane. — 38. Fifth Week. — 39. Second Month. — 40. Displacement, Retroversion during Pregnancy. — 41. Displacement, Retroflexion during Pregnancy. — 42. Third Month of Gestation. — 43. Eight Month of Gestation. — 44. Ninth Month of Gestation. — Positions of Mother in standing, walking, etc., during Pregnancy. — Care after Confinement. — The Mother as the Educator of the Child. — The Child-God. — The Advantage of being well-born. — Early Education.

A TRUE marriage can occur but once in each human life; as it is a mutual agreement in which there is an equal union of virtue, respect, and intelligence, such a union considers neither one as inferior nor superior to the other; each is willing to assist in carrying the burdens of this life together, and to concede that each shall enjoy social, financial, political and educational advantages. Concerning their own individual occupation, each shall be capable of controlling independently of the other, so far as dictation or fear is concerned; and so long as health continues, each shall have the privilege of working in the line of his or her own individual talents. Such equality would not necessitate severing the union of souls which "God has joined together," and when death separates them for a while,

[1] Quotations from many standard authors on the causes of human evolution and degeneracy.

divorce of their souls will not occur, as must occur in polygamous marriages.

The normal husband and wife do not permit sexual intercourse to occur except when children are desired, and the number of their children will not be greater than they are capable of supplying with health and educational advantages; and not until the necessary comforts of home are secured will they permit conception to occur. The intelligent wife never becomes pregnant except by her own consent, as she should have the best judgment to determine when pregnancy shall occur, and when she is prepared to "pass through the valley of the shadow of death" in order to bring into existence another human being to endure the suffering of human existence.

After conception and during the period of gestation parents should devote much time and care to mental development, by reading works of a high standard; especially should they study some branch of science, literature or art, in order that they may develop some special talent in their child. By avoiding excesses and emotions the child will possess superior natural abilities, and in future years, by possessing physical and mental health, will attain a high degree of intellectual culture and morality. When parents live pure lives they impart to their child virtues which will increase with years.

Although a normal father is just as essential as a normal mother, Dr. Wier Mitchel says: "You never knew a great man, a man of powerful brain and masterful energy, born of a weak woman; the superior

strength of mind in man comes almost invariably from the mother; the father may transmit traits as he often transmits weakness, but the mind of the male child almost always derives its real force from the mother. If she has a strong character, sterling virtues, and has lived a healthful life, her son will reap the richer harvest of vital and mental strength."

As the father's character reappears in the daughter, the same can be said of fathers transmitting their strength or weakness to their daughters; therefore when brothers consider themselves superior to their sisters, they should remember that their superiority is due to their mother's intellect, while their sisters have inherited their inferior intellect from their father. It is now accepted as a scientific fact that mental qualities are transmitted from fathers to daughters and from mothers to sons; yet both parents have decided influence upon the unborn child of either sex, which will affect its life in after years.

During pregnancy attention should be given to keeping the surface of the body clean by a vapor bath once a week, and by rubbing the surface of the body every day with Turkish towels, in order to establish a normal circulation and keep the surface of the body clean. Evacuation from the bowels should take place every day. A vegetable and fruit diet is best. If meats are eaten, they should be fish, lamb and young fowl. Fruits may be eaten at any time when one feels inclined to eat; meals should be regular, and should be served three times a day; pleasant occupation that is not severe or tiresome is advisable, and moderate

exercise daily in the open air is requisite. During exercise the chest should be elevated, to allow free respiration. There should be stated times for reading and rest of the body and mind. During the periods of gestation and lactation the mother should have knowledge of all necessary requirements, and the father should be capable of furnishing those requirements for the health and comfort of the mother and child.

When parents make special efforts to live normally, the process of bringing children into the world will not be degraded by intense mental and physical suffering. If they realize the responsibility they have undertaken in the creation and development of another being, the divine Parents will abundantly reward them for the healthful influence of their minds upon that of their child. Parents should especially try to avoid abnormal prenatal development. If after conception occurs and the human fetus is passing through the different evolutions of animal life, should an accident occur which checks the normal process of the entire body, or even a part, without death occurring, the embryo may degenerate into the resemblance of an animal, belonging to that stage of development in which its embryonic life had been interrupted. Many such instances as the following are recorded, and have actually occurred. A woman becomes pregnant, and during the early part of her pregnancy when the physical body of the child is especially developing, the mother becomes extremely frightened by some one of the lower animals; the vital equilibrium of the embryo is so disturbed that instead of developing into a resemblance

of its parents, its vital force is directed in developing a degenerated physical body, resembling a lower animal; in some instances the resemblances between the monstrosity produced at birth and the animal that caused the fright is more than a resemblance. Even in adult life one may grow to resemble in character the object upon which the thoughts dwell, or a person may become so low in the scale of humanity as to resemble the next lower species, as has recently occurred in the case of a man who had committed twenty-seven murders, and afterwards rehearsed his crimes with evident satisfaction, during months of confinement before his execution. In embryonic development it is especially true. Illustrations of this kind can be seen in the museums of pathology in medical colleges.

Abnormal influences affecting the unborn child are denied by many male physicans. They scorn the idea of antenatal influences affecting the physical or mental constitution of a child. An intelligent mother knows that the condition of her mind during gestation and even lactation affects her child; yet the testimonials of such enlightened mothers are excluded. But how came these "wise men" to be in possession of superior knowledge of a condition in which they have had no personal experience?

Dr. Austin Flint in his text-book on Human Physiology says: "It has long been a question whether impressions made upon the nervous system of the mother can exert an influence upon the fetus in utero. It often happens that when a child is born with a deformity, the mother *imagines* she can explain it by

some impression received during pregnancy, which she recalls only after she knows the child is deformed. There is, indeed, no satisfactory evidence that the maternal mind has anything to do with the production of deformities in utero."

There are many cases in which maternal influences were known to produce certain effects on the child before its birth, and numerous cases are recorded. Recently a collection of such cases has been made by Mr. Stinson Jarvis, which had been reported by English, American and French doctors. Another much larger collection has been made by Dr. Elliot. These reports show that the influence of maternal mental conditions upon the coming offspring may affect almost every kind of alteration. This subject has recently been discussed by Mr. Jarvis in the *Arena*, September, 1895, in which he gives various records. Purefoy reports the case of a woman who, when about four months pregnant, tried to rear by hand a calf of which the right ear, right eye, and forelegs were absent. When her child was born it was similarly deformed; i. e., the right ear, right eye, and right arm were absent.

Roth gives ten cases of hare-lip, one case of spina-bifida, one case of cleft-palate, and one case of naevus resulting from expecting mothers having witnessed similar deformities.

Dr. Fearn gives the following case: An expecting mother witnessed the removal of one of the metacarpal bones from her husband's hand. She was greatly shocked and alarmed. Afterwards her child was born without the corresponding bone which was removed from the father.

Dr. Dorsey reports: Dr. G. sustained a fracture of his leg. The facts concerning the mother were the same as in the last mentioned case. When the child was born it had on the leg corresponding with the injured limb of the father, and at precisely the same spot, the appearance of a fracture of the limb, and there was also a decided shattering of the bone.

The late Dr. Fordyce Barker, who was one of the most eminent physicans in America, reported a case where under analogous circumstances a child was born with holes in the lobes of its ears, the result of the mother seeing holes bored in the ears of a favorite daughter. The mother was averse to the daughter's having her ears pierced, and the operation shocked her. He also reported the case of a bride at the Grammercy Park Hotel, New York, who sat down at the table opposite a gentleman who had three daughters, all with hare-lips. The young wife was overcome by the shock, and her own child was born with the same deformity. He also quoted Dr. Maguire, of Richmond, Va., as to a slave cutting off one of his big toes to maim himself, and thus avoid being sold into another family. This was done in the presence of his mistress, then expecting. Her child, when born, lacked the same toe.

Malebranche reports a case of an expecting mother who through curiosity was led to witness the breaking of a criminal "upon the wheel." She shuddered at every blow, and almost swooned at the victim's cries. When her child was born it was found that its limbs were broken like those of the malefactor, and in exactly the same places. The account says: "This poor

infant, which had suffered pains of life before birth, did not die, but lived for twenty years in a Paris hospital — a terrible instance of the ability of the mother to alter and distort the infant in the womb."

Dr. Minot, of Boston, tells of a patient whose child was born lacking all the fingers of one hand. The mother had been greatly shocked when sitting in a street-car opposite a man whose hand was in this condition.

There seems to be no end of cases of the above kind, in which the mother had received shock either in personal injuries or in witnessing the calamities of others, which has in some way become concentrated, either through her affections, admirations, or compassions, or in the fascination of horror, upon some object which the creative processes within her copied and reproduced.[1]

But more remarkable, perhaps, are the more frequent cases where enciente mothers have by their own determined effort and continued concentration altered their coming children while they were yet in the embryo, and have made them, both physically and as to special mental talents, markedly different from their other children which were before or afterwards born. The reported cases show that the musical, the mechanical, the engineering, and other desirable talents have been conferred upon children by the intentional concentration of the mothers. Bonaparte's genius for war received the fullest and most instructive explanation.

[1] Knowing this, there should be laws made and enforced to prevent exposition of deformities on the public streets.

There are other recorded cases which show how infants take the likeness of any figure or picture which fascinates the mother during gestation—children who are totally unlike either the parents or their previous or subsequent children. Beautiful dolls, figures in wax, and fascinating statuary have all been reproduced in life. And it may seem strange enough when a colored picture in a Christmas number of the *Illustrated London News* is copied into a living being. Yet so it has been, as shown in a case reported by Dr. J. Adams in his "Advice to Mothers." Here the expecting mother conceived a great admiration for the picture referred to, in which was represented a child, very fair, with light yellow hair. The print was framed and hung at the foot of the bed. The parents both had decided dark complexions and hair, as had all their previous and subsequent children. But the child in question proved to be simply a reproduction of the picture. French lithographs and all kinds of other inanimate things that caused intense admiration in the love of the beautiful, or gave rise to the fascination of horror, have been copied with wonderful exactness into human beings.

These facts, which in former years were sometimes dismissed unnoticed as "old women's stories," take a very different aspect when certified to by the most clever and careful men in three continents.

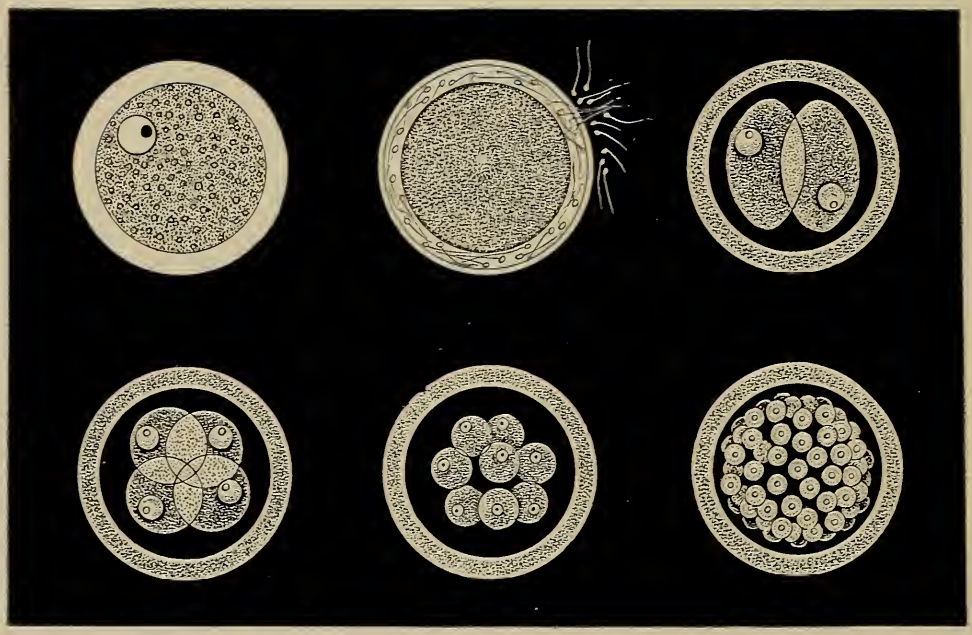
It will not be surprising if the future exposes some of the false teachings of "old men's stories," which they have been preaching and teaching as superior knowledge. Nevertheless, facts are facts, regardless of those who report them.

"Whose fault is it?" Recently a religious journal published the following article, in order that the public may know that the abnormal condition and death of so many infants was due to the mothers who have "neither morals nor common sense." The article reads thus: "A physician in New York explains to *Popular Science Monthly* the mortality of the infants of that city. It comes of the refusal or inability of mothers to supply the natural food. 'When the poor, pinched, blue, weazened little creatures were brought to me in the dispensary in New York, where they used to come by the dozen, I would call for their nursing bottles, take a whiff of their sour, putrid contents, swarming with bacteria, pull off the rubber nipple and the ivory guard, rip up the long tube with my pen knife and scrape up the green, poisonous matter, tyrotoxicon, and spread it out on my palm before the astonished mother.' Why should she be astonished? For the reason, evidently, that she has neither moral nor common sense. The baby dies; and that is a blessed thing for the baby."

Religious editors should know that these "poor, pinched, blue, weazened, little creatures" and the mothers' inability to nurse them is more often caused by their venereal diseased fathers, of whom their mothers have contracted disease, and from whom children have inherited their miserable conditions of body and mind. It is quite time that the public should understand that the cause of disease and sin of the world does not originate entirely with the mother, but that it is much oftener caused by the father.

We learn in the study of normal antenatal development[1] that the beginning of each physical body occurs when conception takes place, which is the union of the spermatozoa excreted from the testicles of the male, and the ovule excreted from the ovary of the female. The union of these germ-cells develops a complex individual cell termed the ovum. The first four months of its life it is termed an embryo. From the fourth month until its birth it is called a fetus. All vegetable and animal bodies originate from the union of male and female germ-cells; such a union produces a complex individual male-cell, which develops, according to natural laws, into an adult of the same species to which the parent cell belongs. At the beginning of the embryonic life two kinds of cells commence developing,— the body cells and the reproductive cells, such as each of its parents possessed. Thus the union of male and female reproductive cells produces a complex individual cell, within an external covering termed the vitelline membrane. This complex cell is composed of protoplasmic substance or archoplasmic material which play an important part in the physical development of the embryo. Suspended in this archoplasmic material is the nucleus or physical centre, from which will develop the physical body of the predominating male or female individual. Within the nucleus is centered a nucleolus, the psychic centre from which will develop the cerebro-spinal system; the soul life evolves through this system.

[1] Quotations from various medical works.



Ovule, conception and first four stages of development of the ovum.

Plate XXXVIII.

Plate XXXIV represents five stages of the development of the ovum:

a. The unimpregnated ovule as seen when first expelled from the ovary.

b. The union of the spermatozoa and the ovule and the genesis of the ovum.

c. The first segmentation or division that occurs after conception.

d. The division of the ovum into four cells.

e. The division into eight cells.

f. The numerous cell development.

Plate XXXV represents the ovum about the tenth day of the development after conception has occurred.

Sometimes an ovum is retained, and develops within the fallopian tube. Such a condition is termed a tubal pregnancy. In case such a condition occurs and is diagnosticated at an early period, the ovum can be converted into a semi-liquid material by the intelligent use of electricity, and the entire mass discharged through the uterus. This has been successfully done, and the mother's life saved.

Plate XXXVI represents an impregnated ovum two weeks after conception, showing the first stages in the development of the spinal column. Thus the individual life first begins to develop its nervous system. The more complex the nervous system the more complexly will the individual manifest life.

Plate XXXVII represents the ovum at about the third week, with the surrounding tissues by which new membranes are to be found. The eyes, ears and upper extremities are perceptible. Two vessels form the

blood communications between the mother and child. These umbilical vessels extend from the abdomen of the child to the placenta, or "after-birth," which becomes attached to the upper part or side of the uterus.

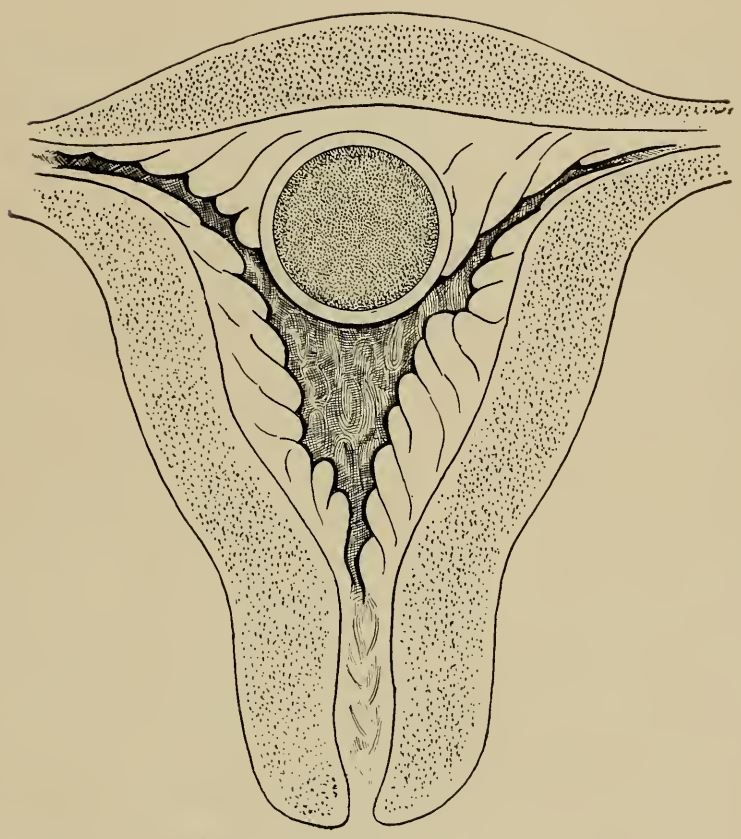
Plate XXXVIII represents the ovum at about the fifth week of its development. The attachment between the uterus and ovum is formed by the placenta, the umbilical vessels uniting to form the umbilical cord. The extremities of the child can be easily recognized.

Plate XXXIX represents the fetus at two months with the placenta strongly attached. The eyes, ears and upper extremities are easily recognized.

Plate XL represents the ovum at the third month of gestation. The umbilical vessels have united to form the umbilical cord, and strong placenta attachments are formed. The ovum is now called a fetus. The membranes surrounding the fetus have become thinner and more firmly united; they now contain amniotic fluid, in which the child is suspended to prevent injuries to its body or to that of the mother.

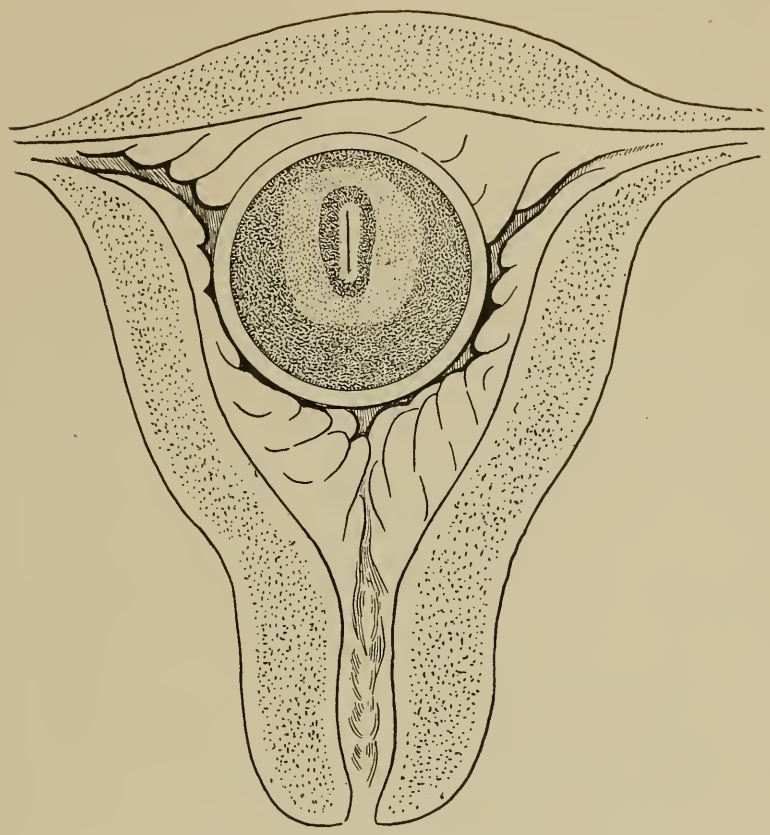
Plate XLI represents retroversion during pregnancy; displacement of the uterus often occurs, from various causes, as excessive exercise in walking, standing or lifting, and sexual intercourse, which is invariably injurious to the mind and body both of mother and child. The most serious displacements during pregnancy are retroversion and retroflexion of the uterus.

Plate XLII represents retroflexion of the uterus. In such case a miscarriage unually occurs at the third month. To aid in correcting these displacements the knee-chest position should be taken three or four times a day.



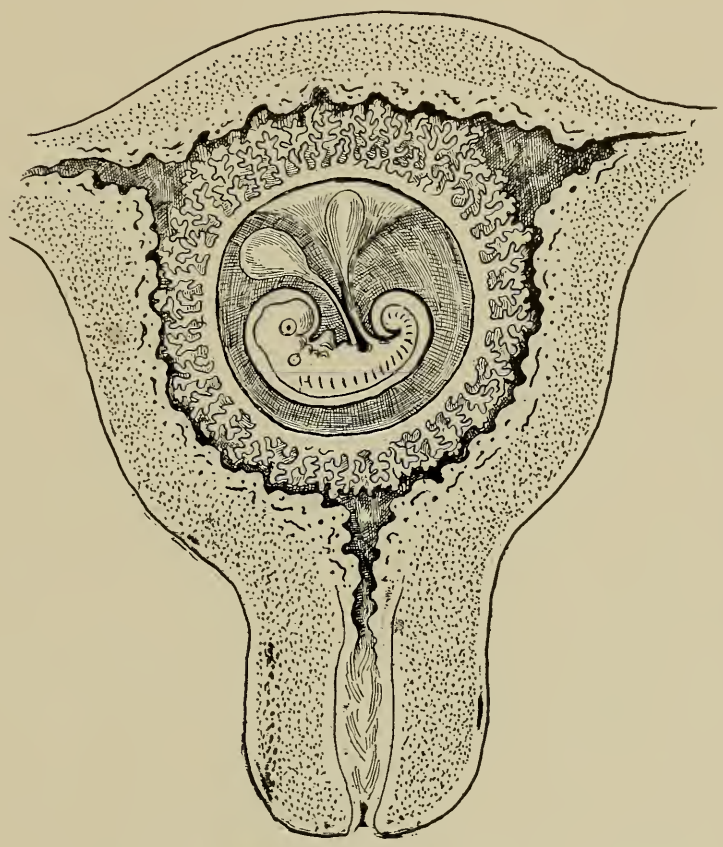
Ten days after conception.

Plate XXXIX.



Fourteen days after conception.

Plate XL.

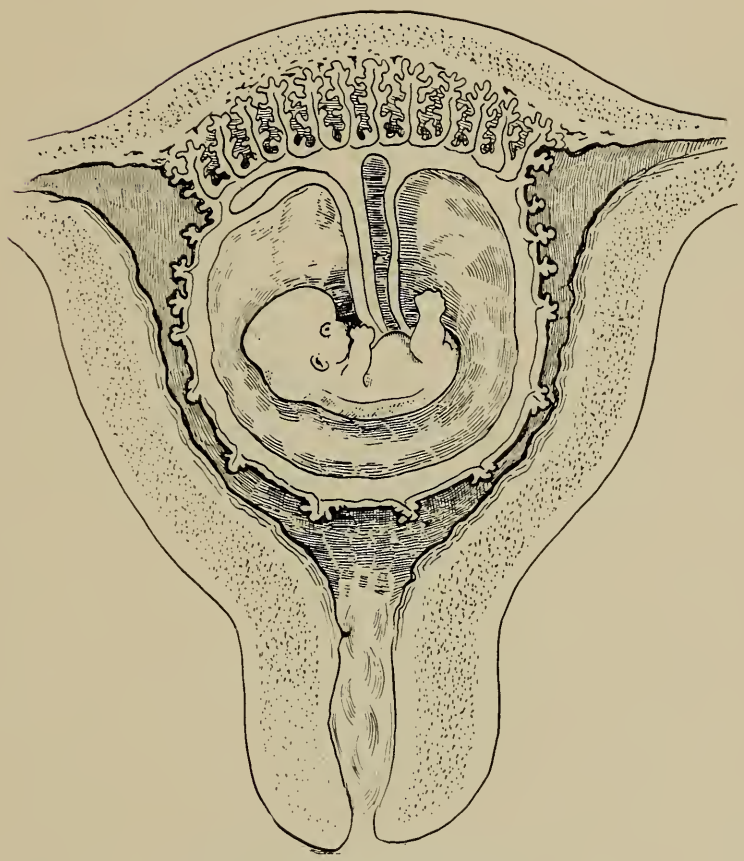


Third week of pregnancy.

Plate XLI.

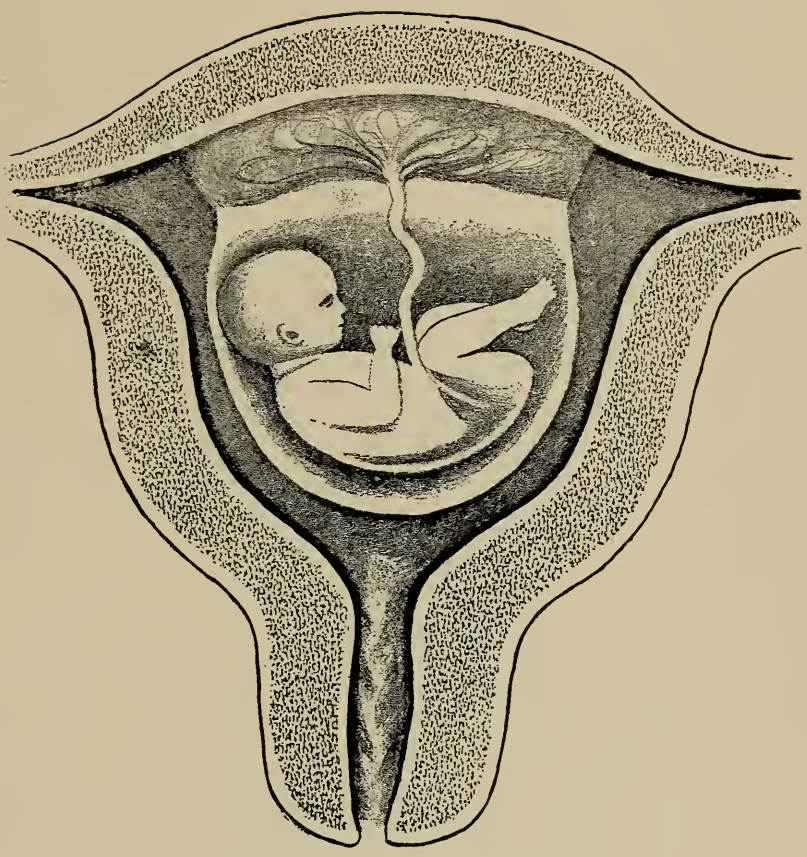
Fifth week of pregnancy.

Plate XLII.



Ninth week of pregnancy.

Plate XLIII.

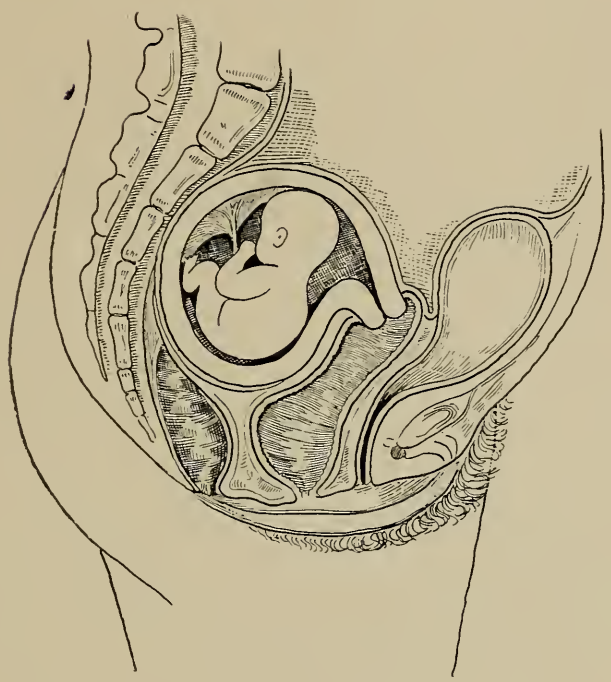


Third month of pregnancy.

Plate XLIV.

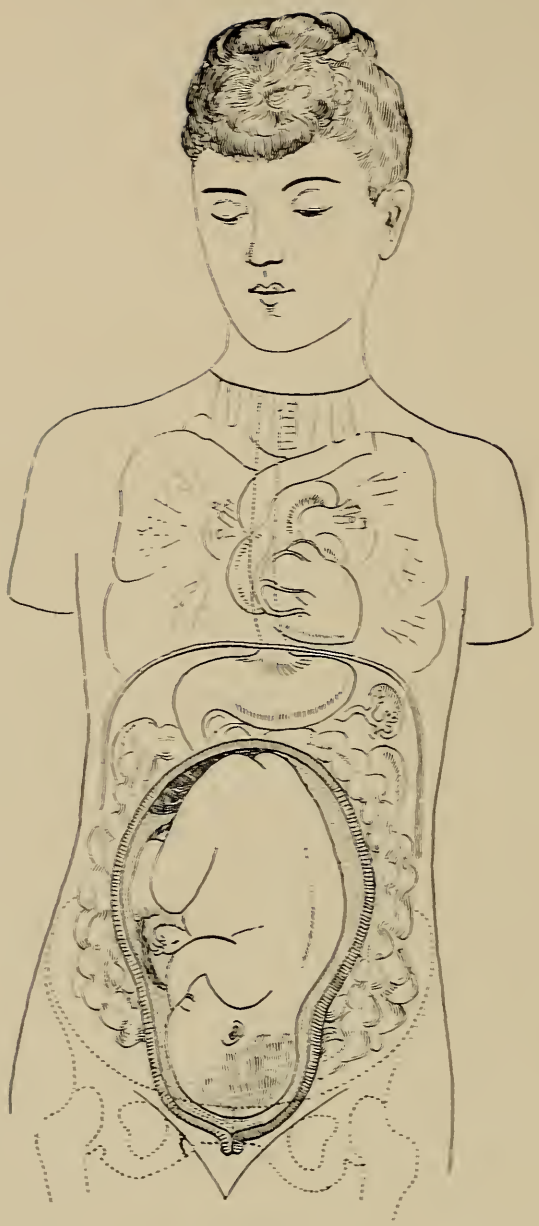
Retroversion during pregnancy.

Plate XLV.



Retroflexion during pregnancy.

Plate XLVI.



Eighth month of pregnancy.

PLATE XLVII.

Ninth month of pregnancy.

Plate XLVIII.

Plate XLIII represents one of the most frequent positions the fetus or child takes at the eighth month, of pregnancy, preparatory to dilatation of the cervix or neck of the uterus. This change should begin in the eighth month.

Plate XLIV shows the normal position of carrying a child during pregnancy. Beneath the child's head accumulates the liquor amnii producing dilatation of the cervix preparatory to labor, or expulsion of the child from the uterus. This dilatation impels the contraction of the upper part of the uterus and later excites the action of the abnominal muscles which so greatly aids in the birth of a child. All pregnant women should learn that a normal position of the body in walking or standing is absolutely necessary for the health of both mother and child. The weight of the body should rest upon the balls of the feet and not upon the heels. The abdominal muscles should be kept in tonic contraction, to support the organs of the body and the child in correct positions.

After labor or parturition the mother should not lift her child. She should not go up and down stairs nor endure any annoyance for at least six weeks after confinement, as the pelvic organs are not in their normal position before that length of time. After a rest of six weeks a mother should be physically strong enough to have the care of her child, but under no circumstances should she have the care of the house. She should have a competent house-keeper and some one to do her sewing. It is enough for a mother to keep her health of body and mind that she may continue educating in

the right direction the child that has been entrusted to her care, and for whom she is in part responsible. A mother should be well versed in all that is necessary for the child's health, knowing how to develop the right habits even from birth. Every mother should have a thorough knowledge of the kindergarten methods of educating young children, in order that she may begin from the first to teach the child right habits of mind and body. A child learns as naturally as it breathes, and with as little effort, if it is led into the pleasing way of learning. As soon as a child is capable of comprehending the wisdom of words, let the mother interest it concerning the child-God who came to this world as an example for children, as well as the older part of humanity. It is remarkable how quickly children learn to love and imitate the example of Christ. Such teaching dispenses with cruel punishment of children, just as it does with cruel punishment of the adult, as soon as one accepts and follows Christ's teachings. A child well-born and well-bred will manifest a decided tendency to learn thoroughly concerning some special science.

At an early age the child should be taught to determine quickly but accurately, and also taught that an irresolute or vacillatory mind can neither think clearly nor decide wisely. Children led into pure, noble lines of thought, and taught to express such thoughts accurately will develop sculptured features of strength, beauty and character which can be retained so long as life lasts. Only truly educated mothers should teach young children, for they alone can best understand the

special needs of these little ones of such sensitive and varied temperaments. If parents wish their children to be polite and thoughtful of others' comforts, the latter should be so treated by their parents and by other grown people. They should listen to children without interrupting them, and answer their questions as they wish their own questions answered.

As parents treat children, so will children in turn treat their parents, and indeed all others. One child well-born and well-bred will be a greater benefit to the world than a dozen ill-born and ill-bred children. If the lower animals can be so well trained as to produce a thorough-bred race,[1] what can intelligence, combined with virtue, not do for the human race?

In the history of the human family, from the earliest record to the present time, one recognizes that humanity has been continually evolving through refining processes; this refining process is controlled by divine justice, and that evil came into existence through human minds deliberately ignoring divine laws and later imparting to their children these acquired tendencies; thus evil has been transmitted from parents to children through all the ages. Yet the divine Parents have from the beginning provided a way of escape from evil, by imparting to each wisdom and conscience; and have given to each human being freedom of thought and action, the privilege of doing right or wrong, and knowledge that as each and all sow, so shall they reap.

[1] It is hardly an exaggeration to say that the average man who has both children and livestock is willing to pay far more for the training of the latter than for the former. The one he supervises in person; the other he delegates to the world, or to circumstances.

From such knowledge the human parent should learn that upon the development of the highest moral, physical and mental type of men and women depends the development of normal children with normally evolved moral and intellectual powers.

Man should be taught his true position as husband and father, and especially his obligation during the period of his wife's gestation and lactation. The deep and absorbing sorrow and joy of motherhood, the thousand and one subtle links which connect the forming soul with the maternal life, have never been comprehended by men; neither have they realized that degeneracy of the physical or mental powers is as injurious to one sex as to the other; that an undue attention to the lower functions of animal life is a hindrance to the higher spiritual development; therefore the first essentials in normal reproduction are conditions of health of body and mind on the part of both parents.

CHAPTER XXVII

WOMAN'S INTELLECTUAL EVOLUTION [1]

CONTENTS. — Eve the First to desire Wisdom. — Names of Illustrious Women. — The Gospel of Christ *vs.* Human Dogmas. — A Business Life as Helpful to Woman as to Man. — Servile Dependence in Money Matters degrading. — The Home-makers' Club. — The Woman's Bible. — The Advancement of Woman does not cause the extirpation of the Home. — Business Life particularly Helpful to the Pregnant Woman. — Contrasted Cases. — The Purifying Influence from Association with Offspring. — Degeneracy due to Sexual Preponderance. — Woman's Finer Organism expressive of Power and Adaptation.

IT has been stated that "there are two ways of reading history. One way is to get the facts and draw your own conclusions from them. The other way is to make your case first and search the history of humanity for facts to support it. The latter is the most popular way." Both ways may be pursued in tracing woman's intellectual evolution through the past ages; and both ways are equally practical in tracing the effect of woman's influence on the world. According to "The Woman's Record" and "The Man's Bible," Eve, the first human mother, was created 4004 years B.C.[2] She was the highest evolution of the animal kingdom, and also the first individual of that kingdom to express a desire for wisdom.

Although there were no doubt many women quite as intelligent as Eve who lived during the ages that followed, there is no special record given until 2200 B. C., when Semiramis, a celebrated queen of Assyria, made

[1] Woman's Record.

[2] The Old Testament is responsible for this statement. Gen. i.27.

Babylon the most magnificent city in the world; she visited every part of her dominions, and left everywhere monuments of her greatness. She leveled mountains, filled up valleys, and had water conveyed by immense aqueducts to barren deserts and beautiful plains. Then follows a chain of centuries, reaching to the present century, with its illustrious women. The record begins with Sarai, of Chaldea, 1900 B.C., who was named the mother of nations.

In 1800 B.C., Rebekah of Mesopotamia, and her husband set the example of *monogamic* marriage, which is the only true marriage.

In 1700 B.C., Rachel of Syria became the mother of an ideal son, whom she named Joseph.

In 1600 B.C., Shipharah, a physician of Egypt, a beautiful and intellectual woman, who with five hundred other women physicians were employed by the Egyptian and Israelite women to attend them in their illness.

Jochebed was a wise Israelite mother in Egypt, whose daughter Miriam, and sons, Moses and Aaron, led the Israelities out of bondage from the Egyptians, 1500 B.C. Miriam was a prophet and poet.

In 1300 B.C., Deborah, a prophet, general and judge of Israel, led an army of ten thousand Israelites and defeated the Canaanite's army of thirty thousand infantry and ten thousand cavalry. The Israelites were in subjection to the Canaanites until Deborah led them to victory and freedom.

In 1200 B.C., Angitia, of Colchis, was a chemist, and taught the use of antidotes for poisons.

In 1100 B.C., Phantasia was then a celebrated Egyptian writer. Chiron, a celebrated personage of antiquity, asserted that Phantasia wrote a poem on the Trojan War, and another on the return of Ulysses to Ithaca, from which Homer copied the greater part of the Iliad and Odyssey when he visited Memphis, where these poems were deposited.

Rizpah lived 1000 B.C. Her life was ruined by Saul, who was then king, and later her sons were sacrificed by David, who reigned after Saul. Rizpah's sad story has been the theme of poets; and artists have pictured this mother watching beside the bleaching bones of her murdered sons.

The queen of Sheba, who lived 900 B.C., was sovereign of Ethiopia, and a philosopher who especially desired wisdom.

Athaliah, 800 B.C., was queen of Samaria, and reigned six years.

Acca-Laurentia, who lived 700 B.C., was a Roman bond-woman, "a nurse of Remus and Romulus." She was deified by the Romans, who once a year offered sacrifice on a holiday instituted in her honor.

Telos, 600 B.C., wrote a fine poem in Greek, consisting of three hundred verses; her style is said to have resembled that of Homer.

Damophila was a Greek philosopher, and lived 600 B.C.

Agnodice, a German woman, was an eminent physician, of whom male physicians were jealous because of her eminent success.

Vashti, a noble Persian queen, lead a long line of

noble women whose courage and wisdom have been the most efficient human power in emancipating slaves in every land.

Damo, an Italian philosopher, lived 500 B.C. She was the daughter of Pythagoras, and was initiated in all the secrets of her father's philosophy. She was entrusted with all his writings, which he enjoined her not to make public, and she faithfully kept her promise, though tempted with large offers of money while struggling with evils of poverty. Damo educated many young women.

Diotima, a Grecian philosopher, was one of the learned women who taught Socrates the "divine philosophy," as he himself declared.

Tymicha, 300 B.C., was a celebrated philosopher of the Pythagorian school.

Axiothea, 300 B.C., was a philosopher in the age of Plato, whose lectures she attended.

Arete, of Cyrene, was a philosopher of the fourth century. She was carefully instructed by her father, the founder of the Cyrenaic system of philosophy. After his death the daughter taught her father's system with great success.

Phila, a politician of remarkable power of mind, was consulted on affairs of the greatest moment when quite young, by her father, one of the wisest politicians of the times. By skillful management she prevented an army of turbulent spirits from making an insurrection. She opposed the oppressors of the innocent with so much vigor that she preserved the lives of many guiltless persons.

Cornelia, a Roman of the third century, gave public lectures on philosophy in Rome. Cicero said of her that had she not been a woman, she would have deserved the first place among philosophers. The world has known many such objective men as Cicero.

Hortensia, a Roman of the first century, was an orator who for elegance of language and justness of thought would do honor to Cicero or Demosthenes.

Alexandra, queen of Judea, being wise and virtuous, studied to please her subjects, and preserved peace and prosperity during her reign of seven years.

Cleopatra, queen of Egypt, was the intellectual peer of Julius Cæsar and Mark Antony, statesmen of Rome, with whom she associated.

Marianne was the wife of Herod, king of Judea. Herod caused her to be put to death B.C. 28, and she met death with great firmness.

In the first century of the Christian era there were many noble women. Mary, the human mother of Christ, Martha, and her sister Mary, Mary Magdalen, and many other women, were true disciples of Christ.

Veleda, a German prophetess during the first century A.D., exerted a powerful influence over her own countrymen, and the Roman governors regarded her with great awe and dread. She instigated Germany to rebel against the Romans.

Felicitas, of Rome, died a Christian martyr, 162 A.D. She perished after seeing her seven sons suffer death as martyrs.

Julia Domna, a physician, was highly educated in the sciences and philosophy.

Zenobia, queen of Palmyra, was noted for her superior mental ability.

St. Paula, a Roman woman of great learning, was a notable example of Christ's teachings.

Hypatia, a learned and virtuous woman, was educated in the Platonic school of Alexandra, of which she became a governor and professor; Peter, a lecturer, jealous of her superior ability, headed a conspiracy against Hypatia. The conspirators waylayed her, dragged her to a church, where they tore the clothing from her body, and then literally tore her body into pieces. This occurred March, 415, A.D.

Eustachium, of Rome, was learned in Greek, Hebrew and Latin.

In 419 A.D., Thecla, of Alexandria, transcribed the whole Bible into Greek from the original Septuagent copy then in the Alexandrian library.

St. Hilda, a princess of Scotland, was learned in the Scriptures, and composed many religious works. She died 685, A.D.

Irge, a Japanese princess, an author whose writings are said to be in great repute in her native land.

Labana, a Moorish Spaniard, was skilled in philosophy. She died 995, A.D.

Valada, a Moorish orator, many times contended with other scholars noted for their learning, and always bore away the palm.

Hildeardis, of Germany, was a noted writer.

Gozzardini, of Bologna, took the highest honors at the university. She afterwards graduated in law, and obtained the title of doctor and the privilege of wearing the professional robe.

Labana, a Spanish Moor, who died about 1300, was celebrated for her learning.

Abella, an Italian lady of rank, was the author of several works on medicine.

Joan of Arc was one of the bravest of French warriors.

Isabella, a celebrated queen of Spain, contributed more financial support than any other person to the discovery of America.

Isabella Losa, of Spain, took the degree of doctor of laws, being illustrious for knowledge of Hebrew, Latin, and Greek. She died March 5, 1546.

Fidelis, of Venice, was one of the first scholars of that age.

Lady Armyne lived in the seventeenth century. She was distinguished for her learning in history, divinity, and the languages. She endowed three hospitals.

Doctor Helen Cornaro, a Venetian lady of rank, graduated as a physician, and afterwards was admitted to the university of Rome. She was the author of many literary productions, and highly honored at her death, 1685.

Jacquette Guillaume, a French writer, published a work declaring the superiority of the female over the male sex through the whole human and animal creation. Her style was elegant and unaffected, and her researches showed great knowledge and skill.

Laura Creta, of Italy, was a woman proficient in languages and philosophy. She corresponded with the most eminent scholars and philosophers then living in Europe. Her death occurred in the eighteenth century, and was greatly lamented.

Caroline L. Herschel, an English astronomer, was the chief companion and adviser of her brother, Sir William Herschel, whose equal she was in mathematical and astronomical science. She was born in 1750, and died in 1848.

Abigail Smith Adams, an American, who originated the idea of the Declaration of Independence. She was a fine scholar, and noted for her wisdom.

Elizabeth Bland, of England, was remarkable for her knowledge of the Hebrew language. She died in the early part of the eighteenth century.

Madame du Chatelet, a remarkable French scholar, and equal, if not superior, to Voltaire in abstract learning, died in 1749.

Reinier Guistina Michiel, born in Venice, 1755. She was a noted scientist and author of works on botany. Died in 1832.

Lucretia Coffin Mott, daughter of French and Quaker parents. She was celebrated as an opponent of slavery of every kind, and was true to woman's cause. She died in 1889.

Harriet Martineau, a French writer of world-wide fame, was born in 1802.

Maria Mitchell, an American astronomer, was honored in many lands. She was born in 1818.

Almira Hart Lincoln, the well-known author of Lincoln's botany, was born in 1849.

Mary Somerville, writer in the fields of physical geography, everywhere quoted as an authority, was born in 1849.

Anna S. Stephens, a noted American writer and editor.

Victoria, queen of England and empress of India, is one of the wisest and best sovereigns that has a place in history. She was born in 1819.

Helen Maria Weber was born in Paris in 1825. She was educated in Leipsic, and was a brilliant writer. A celebrated French critic who was opposed to the course in which she was engaged, acknowledged that she possessed the highest order of intellect and a thorough knowledge of social and political economy.

Harriet Beecher Stowe, born in Connecticut in 1812, the author of "Uncle Tom's Cabin," which was one of the greatest factors in emancipating the colored race.

Elizabeth Cady Stanton, a true American. Being a Greek scholar and a wise friend of woman, she is abundantly capable of accomplishing the difficult work she is now engaged in, which is the discovery and rescue of "The Woman's Bible" from the debris of ignorance, superstition and bigotry. Probably some day men will become wise enough to accomplish such a work for their Bible.

Susan B. Anthony, one of woman's staunchest friends, and Matilda Joslyn Gage, author of "Woman, Church and State," with Mrs. Stanton are the authors of the "History of Woman's Suffrage." These three brave and noble women have accomplished the most difficult part of that tedious work of woman's emancipation from political tyranny.

Helen Gardener, a fearless writer, author of "Is This Your Son, My Lord?" "Pray You, Sir, Whose Daughter?" etc.

Ursula N. Gesterfield, author of "The Woman Who

Dares," and Eliza Burt Gamble, author of the "Evolution of Woman," and other philosophical works, are three noble and fearless workers who have accomplished a great work in the emancipation of women from sensuality. We should all remember with gratitude these six brave women, who for the benefit of women have endured severe persecution and unjust criticism. Today the world is beginning to recognize their superior wisdom.

Many names could still be added to the list of women who have practically demonstrated their intellectual ability in all lines of legitimate business by which they have gained financial compensation, strength of character, health of bodies and minds, and today every woman living has better opportunities because of the great works these noble women have accomplished.

Although in the century of the past women have been as proficient as men in every line of thought and care for the normal advancement of humanity, still the followers of St. Paul insist that woman is intellectually inferior to man and that the wife should be in subjection to the husband.

That gospel which Christ gave to the world teaches the true ideas of independence and equality of men and women; the germs of truth which he planted in the heart of humanity are now blossoming as intellectual flowers that in the future will produce fruits of the soul, and then humanity will comprehend that the members of the divine Family are no respecters of persons.

An efficient aid to human progress is helping people

to help themselves; this is the only kind of financial assistance that is of permanent value to them. This truth is practically taught by the author of "Woman in the Business World," a book that has already been of inestimable value to woman. It proves conclusively that the business woman is a nineteenth-century product, of which the world will be justly proud in the near future, when the united works of men and women will supply the world with all needed advantages for education and improvement. This author gives such "saving messages" as these: On self-dependence hangs woman's salvation from poverty and other evils; that a business life is as great a discipline for woman as for man; and that self-support is as much the duty of woman as of man. Servile dependence in money matters is no longer deemed wise for women; these, with a great many more practical truths, originated with woman in the business world.

"The Woman's Bible" and the New National Woman's Club, or the Home-makers' Club, are the results of woman's evolution, not only intellectually and financially, but religiously.

According to the description given, the Home-makers' Club teaches that both men and women should be not only the local home-makers but the national home-makers; that when a woman is earning money in any line of business in which she has talent and proficiency, and which makes her capable of employing efficient housekeepers or assistants in any other line of business, she is not only improving her own talents but assists others in doing the same.

As trained minds are the most efficient in any line of work, each person should be educated in the occupation assumed, there being no sex qualifications in any work that requires mental ability.

One member of the Club said: "We hope the time will come quickly when each family will not need its single little chimney sticking up toward heaven to prove that it is a home, and that each Monday there will not be so many little wash-boilers on so many little stoves in just so many kitchens, to wash so many clothes. When the home is rightly understood it will be the heart centre."

Each individual member of the family should be considered as having an individual head and a mind capable of reasoning; when such is not the case an abnormal condition exists, which should be remedied as soon as possible. In the world, the nation and the home, humanity exists as a trinity; therefore each individual member should have equal opportunities for improvement, each should possess an individual head, and each should attempt to rule only over sin, vice and disease, and to control self.

Said another member: "The plea that advanced womanhood means extirpation of the home and family sounds well, but contains no truth. Nothing can injure the home and the family except vice and sin. Progress changes the home and the status of the family, but it never weakens them. No system or movement that runs counter to them can succeed; no one appreciated this more than the advanced woman."

The progressive woman has an aversion to doing

work for which she is not qualified, and which she cannot enjoy. She prefers to become capable of succeeding in some occupation in which she has talent and receives a financial compensation; whether as a physician, a lawyer, a banker, a housekeeper, or in any other field of labor, she will attend strictly to her occupation, while others who are proficient in other lines of work will do the same. Any necessary work when done well is just as ennobling and honorable as any other, as it is the mind that ennobles or degrades the occupation.

Still another member says: "Housework is honest and meritorious, and so is boot-blacking or messenger service, but in both cases it is a waste of energy and intellect for people who are unqualified for the work to take their time from that work for which they are qualified." The recording secretary of the National Home-makers' Club writes that "the increasing membership of the society includes membership of nearly all professions, wives, mothers and young girls in the various stations of life, and also among the membership of the various local women's clubs. Letters from very many of the advanced thinkers on sociological, educational and altruistic subjects are received at the national headquarters at Audubon Park."

As all women may be benefited by the National Home-makers' Club, so all women may be greatly benefited by reading "The Woman's Bible," both of which have come as blessings to humanity.

By slightly transposing George Saville's description of "The Majesty of Truth" it clearly describes "The Woman's Bible" a power full of truth, a prerogative of

triumph for the future; she has been kept under and suppressed, but her dignity ever remained with her; even when enchained by falsehood he dares not speak ill of her before her face, or mention her before her friend. Such majesty she carried about her that her most prosperous enemies were fain to whisper their treason. All power upon the earth can never extinguish her; she has lived in all ages, and will continue to live in all the future ages allotted to the human family. Let the patriarchal tyrants of today christen an opposition to her with what name they please, she will make it a dangerous thing to persist. She has lived very retired indeed; nay, sometimes so buried that only some few of the discerning ones of the human family could have a glimpse of her. With all that, she ever leads the way to purity and happiness of eternity, teaching the human family how to live that their souls shall never die. From the dark ages of the past "The Woman's Bible" comes forth; its presence causes terror to her enemies, gladness and peace among her friends.

Not only is there a gradual evolution of spiritual truths, but there is a natural evolution of the physical body. There seems to be a certain period in each human life for special development of the different systems of the body; there is not only intellectual and spiritual development, but there is in childhood special cellular and circulatory development; in youth, special glandular and muscular development, and in adult life special mental and spiritual development. All these systems are distinct; yet normally they harmonize with each other.

As each system is developing, special care of the health should be taken by daily exercise in the outdoor air. Children should be taught to cultivate healthy thoughts and actions; to respect their parents if they are worthy of respect, as no one can respect those who do not deserve it, as it is the true character and not position or age that will insure respect. Later the youth should be taught to develop strength of character and power to pursue a noble line of business, with determination to make the chosen business a success. As physical and mental development depends upon systematic exercise, the physical body as well as the spiritual body of both sexes develops by normal exercise.

Woman becomes weak in body and mind when she does not have sufficient outdoor exercise; if man were compelled to remain in the house to endure an excessive amount of petty cares, taking but little healthy exercise of mind and body; if he were annoyed and fretted, and especially if he had developed the habit of constipation and its accompanying disorders, hemorrhoids, which would drain his system of blood at least once a month, and sometimes oftener; if he were compelled to wear tight and heavy clothing; to be either petted, pampered, scolded or ridiculed when the healthy wife came in from legitimate or financial business and sufficient outdoor exercise in the pure air; instead of boasting of his superior physical or mental development, the husband would become weak, physically and mentally, and from impoverished blood and brain he would become subject to the most terrible nervous disorders.

When women gain the advantage of healthful exercise

in the open air, a remunerative occupation, opportunities to develop physically, financially and mentally, humanity will observe the finest specimen of perfect human beings that has ever existed upon the earth. A human parasite, whether male or female, is always weak, physically and mentally.

The author of a practical book for women, "What Women Should Know," says concerning occupation for pregnant women: "A business life is peculiarly suited to a pregnant woman." She speaks from personal experience. A few years ago she became actively engaged in a literary life. She was obliged by the nature of her engagement to be present in the editorial office, and to take more or less active charge of affairs two or three days in the week.

Not long after she began this life she became pregnant. Schooled as she was in all the old ideas in regard to the matter, and with an active memory concerning her extreme physical and mental disability on former occasions, she thought she would have to cancel her engagement. She regretted this deeply, as the employment was entirely to her taste. However, she resolved to retain the position for at least a few months, or so long as health permitted. Her duties called her away from home every other day. She started at eight o'clock in the morning, going eight miles by boat, carriage, and on foot to reach her office. On the alternate days at home she wrote, translated, read and corrected manuscript, answered letters, examined books, and gave personal and close attention to a large exchange-list. In the course of the summer the editor-in-chief took a six

weeks' holiday, and during that time she had entire editorial and partial business management of two monthly publications. Time wore on, and she waited patiently for her health to fail, but she persisted in feeling better and stronger, more energetic and more ambitious to work from first to last. Her neighbor, in the same condition, yet in a different state of health, looks on half in envy and half in astonishment, and exclaims: "What a wonderful woman! Yet I am sure it would kill me, as I can hardly drag myself about the house."

No wonder, poor woman! The monotony of her housework wearied her; trifles irritated her; her husband, a tolerably patient man, yet not quite a saint, sometimes got out of patience with her fretfulness and whims, and wondered why a woman should make herself so miserable in a state which is only in fulfilment of the requirements of nature. Her fretfulness irritated the family, and they lived in perpetual discomfort. She was so sick and so miserable! besides, she was getting so heavy on her feet that she could hardly drag herself about. No wonder she envies her more fortunate neighbor, who did not seem to mind her condition at all, and who was so cheerful and so active.

Yet the abnormal woman failed to recognize the real cause of her neighbor's health. She believed it a case of constitutional organic difference between the two. She did not realize that mental stimulus and financial compensation are as great tonics for women as they are for men.

An active life for a pregnant woman, as above described, even though she does not go to her office but

once or twice a week, gives variety of occupation and food for thought, which prove exceedingly beneficial.

In such a case a woman does not neglect her family; for surely she might take that much time for the benefit of her health and enjoyment of a financial compensation without any one raising an objection. If she were a fashionable woman, devoted to society, no one would question her right to amuse herself for that space of time. And if she were a housekeeper, chained to a round of household duties, she would be compelled to neglect her children daily in a hundred ways, which would amount to more in the aggregate than two or three days a week of brief absence from the home, which is absolute necessary for every one's health and comfort.

Even if only a few pregnant women in the past have pursued congenial occupations without detriment to their own health or that of their offspring, and with positive beneficial results, other women may in the future do the same.

Another practical illustration given was that of a woman physician, a professor in a medical college, who attended her patients faithfully to the last of her period of pregnancy. She delivered her regular weekly or semi-weekly lecture to the young women medical students, and before morning was the mother of a fine, healthy, promising boy, whose subsequent years seem in no way to belie the promises of his infancy.

A pregnant woman can arrange her costume and carry her body so that pregnancy need not be detected by the public. The normal condition of pregnancy develops the body symmetrically.

The period of bearing and rearing children should not begin before the age of twenty, and should certainly end before parents reach forty years of age; psychic life of parents should then begin in earnest. Life then can be compared to the ending of hard physical labor and the beginning of that existence which to the intelligent mind is the most delightful part of human life, as the mind should then be free to develop the intellectual and soul powers.

Although among all species of physical life, humanity included, the females represent a higher stage of development than the males, this condition has no doubt been due to the intimate association of mothers with their offspring, which has had a purifying influence. In the human species if the fathers had been as careful in regard to their influence and association as intelligent mothers have been, there would be fewer morally diseased children and many more superior fathers than are now in existence.

The most intelligent females of each species of the lower forms of life choose their companions, and exercise their judgment in selecting those most congenial to them. The males of any species that have inherited or acquired passionate desire for sexual intercourse, and have avoided the purifying influence of the offspring have descended low in the state of degeneracy, and such degraded males are ready to pair with any or many females.

According to scientific authority refinement and superior powers of discrimination in the female are of as remote origin as the vanity and selfishness of the male.

Mr. Darwin and others have decided that these abnormal conditions have produced the greatest number of abnormalities in males. In a single male subject seven muscular variations proper to the apes were discovered.

There are many proofs that man often reverts to his hairy progenitors. The straggling hairs which are scattered over the body of man are the rudiments of a uniform hairy coat which enveloped his ancestors. Even in this age there exists in Japan a race of men covered with a thick coat of black hair. The corresponding race of women are not hairy like the men; they have smooth, brown skin.

Mr. Darwin says that as the body of woman is less hairy than that of man, and as this character is common to all races, we may conclude that it was our female semi-human ancestors who were first divested of hair, and that this occurred at an extremely remote period, before the several races had diverged from a common stock.

Hairiness denotes a low stage of development. Other investigators declare that idiots are more numerous among males than among females, and are frequently covered with hair, and by acquirements of other characteristics more often revert to lower animal types.

Diseases peculiar to female constitutions are not usually caused by structural defects; but, on the contrary, are due to the abuse she has received from her male mate, who is controlled by his predominating animal passions.

There are other abnormalities which have been discovered to be much more prevalent among men than

women, such as color blindness; numerous instances are recorded. In one family the males alone were affected with color blindness through seven generations.

Teachers of drawing in the public schools of a large city made the statement that four per cent of all male pupils were color blind, while only one-tenth of one per cent of female pupils were so affected.

An observing writer says: "No explanation was offered for this strange fact; indeed, it was pronounced a mystery, even oculists and surgeons having given it up as impenetrable," as many male investigators are in the habit of doing when any defects of their sex are discovered. Yet their own investigations have proved that defective vision, lack of physical endurance, and liability to organic affections occur much more frequently in the male than in the female.

Then add to these defects his abnormal appetites, which he so frequently gratifies, and which are so injurious to his mental and physical condition, and one is enabled to judge to some extent of the obstacles against which the future man will find himself obliged to contend in the struggle for existence, barriers which he has constructed and kept in existence by laws which he has made regardless of the many petitions of woman to have removed, for the children's sake at least.

Witness in this present age woman's superiority of skill in the Treasury Department at the Capitol, at Edison's laboratory, or as chemists, microscopists, and in fact in all intricate work.

"The hand, directed as it is by the brain, is the most completely differentiated member of the human struc-

ture." Therefore woman's intellectual superiority is due to the development of the superior brain centres, while man has been developing the lower centres of the animal brain which belong alone to the animal instinct, such centres as the combative dogs and treacherous horses develop. Few men have not paid so much attention to the development of the lower instincts, yet that man as a race has done so is proved by the many wars and physical encounters they have indulged in for pleasure.

Among monogamic animals the difference in size between the sexes is slight, but among polygamous species the male is considerably larger and coarser than the female.

It is through natural selection that the higher mental faculties and the social qualities have been acquired. Intelligent sympathy is said to be the foundation of a solid social structure. "In which of the two diverging lines of sexual demarcation has sympathy arisen? In which parent is observed the greater tendency to bestow care and attention?"

CHAPTER XXVIII

THE SPIRITUAL EVOLUTION OF HUMANITY[1]

CONTENTS. — The Recognition of God the Father, of God the Son and of God the Mother. — Reform in Laws and Words move Slowly. — Universal Religion. — The Evolution of the Bible. — Growth of Religions. — The First Forms of Belief. — Monotheism, Duotheism and Triotheism. — The Brahma-Somaj Society. — The Fallacy of the Idea that there is no Substance but Matter. — The Spiritual Body a Substantial Body. — Death is a Resurrection. — "Heaven" and "Hell" Real Conditions. — The Bible the Source and Record of the Highest Civilization. — Science verifies the Bible. — Higher Criticisms. — The Meaning of Sacrifice. — The Universal Truth of Christ's Teachings.

ACCORDING to historical records, the first spiritual evolution of humanity was the recognition of a Creator, — the Father God; the second the recognition of Christ, — the Child God; and the third spiritual evolution was the recognition of the Holy Spirit, — the Mother God. God the Father controls the evolution of physical worlds; God the Mother controls the evolution of wisdom; God the Christ demonstrates the just process and bearing of these laws. Even the divine Family cannot truly reveal or demonstrate divine laws to the human family until human intelligence has advanced sufficiently to comprehend these laws.

There are limitations and restrictions in human law, and there are also limitations in human words; therefore reform in law and words always moves along more slowly than reform in ideas. Many claim that the simple name "Father" is enough, yet they seem un-

[1] Gleams of truths from all religions.

conscious that there is in their idea of the Deity a lack of something which is to be desired.

Does one figure, drawn from a single human relation, cover the whole ground? Is there no Mother God? The human mother affirms there is, as the human father says there is a Father God. It satisfies the mind of the human mother, as the human father's and child's minds are satisfied, to know that they are the special care of infinite minds. This sense of need testifies to the natural desire of the human soul to have before it some manifestation of the unseen, to behold a personal God. It is not an effort to get away from God, but to get nearer to God.

The religion of the future will be universal in every sense. The truths of the Bible have been handed down from the remotest ages, therefore the Bible belongs to every age, nation, race and sex. The Bible has evolved as the human race has evolved.

The spiritual truths of the Old Testament are seen advancing through the centuries, and each period of biblical literature in its unfolding is preparing the way for the full revelation in the New Testament. The imperfection, incompleteness, and inadequacy of some of the statements of the Old Testament as to religion, morals, and doctrines were originated and promulgated by a few patriarchs in order to excuse their own defects and to advance their own ideas; therefore they imposed erroneous ideas upon the human race as divine revelations. The sacred books of the world are necessarily varied in character and contents. They spring from very different grades of development; they were

written at different times, and they were born of different conditions. Race, climate, social circumstances, and the conflict of opposing religious tendencies, forced into action and reaction by historical relations, — these and a thousand other conditions contribute to mould these differences.

The teachings of Brahma form perhaps the oldest religion. Then came Gautama Buddha, the reformer of Brahmanism. A thousand years later Mohammed spread the doctrines of Islam, using as a means not love for humanity, but the sword.

Zoroastrianism or Parseeism — by whatever name the system may be called — is a monotheistic form of religion. It teaches the existence of one God, known as Mazda, Ahura, or Ahura-Mazda, the last form being the form that is most commonly met with in the later writings of the Zend-Avesta.

Zoroaster rejected from his writings the word "daeva," a very ancient Aryan word for God, derived from the Aryan root "div," to shine. Most of the western nations which separated from the parent Aryan stock took with them this word in one form or another for the name of their God.[1] Thus the Greeks called their God, Zeus; the Romans, Deus; the Germans, Tius; the Lithuanians, Diewas, and so on. The Indian and the Aryan branches had the word "daeva."

When the early Iranians saw that the belief of the people was tending to Polytheism, and that the sacred

[1] The Sanscrit form, "dyans pittar," literally "heaven father," is the same as the Latin Jupiter. The name of the third day of the week, derived from the Norse god Tuisco, also identical with "deus."

word "daeva" instead of being used for God alone, was being used for many created objects, they stamped the word as unfit for the name of God, and rejected it altogether from the Zend-Avesta.

Christians have found the untutored men of the forest ready to understand in regard to God the infinite Spirit and Father, but doubtful of the character of the Son of God. Men could not recognize the Child God; children were the first to comprehend and teach his truths.

Races of people not only differ in naming the gods they worship, but they differ in the number they worship. Probably the first form of religious belief was a rude form of Monotheism, or worship of one God, and was a feeling of reverence and fear for the unseen forces of nature. Later on, as intellects evolved, everything that manifested an unseen force became an object of worship, and as a result the idea of Polytheism, or the worship of many gods, gradually grew. With still increasing developments of the mind and a growing knowledge of the ideas of good and evil, the gods were separated into two classes, the good and the bad, and thus there evolved dualistic religions.

As monotheistic religion is the earliest human conception of God as a Father, modern Duotheism is the evolution of monotheistic ideas into the recognition of the Son of God. Triotheism evolves the recognition of the Father, the Child, and the Mother as the true personalities of the Godhead. Christ teaches that each member of the divine and the human family is an absolute individual, and that the ideal human family

should be monogamic; therefore there can be but one true marriage for both man and woman.

In all the ancient religions there can be found some faint trace of the recognition of the divine Mother, as on the walls of the most ancient temples of Egypt are seen the goddess Mother and Child; the same picture is veiled behind Chinese altars, consecrated in Druid groves, and glorified in Christian churches; in all these the underlying thought is the same, that there exists a Mother God for humanity; although none of these faiths, bodies of laws, institutions or organizations, whether Greek, Hindoo, Hebrew, or Orthodox creeds give the human mother an equal place with the human father, or truly recognize the divine Mother as one person of the divine Trinity, although the followers of Buddhism and Toaism once distinguished the divine Father and Mother from the human father and mother.

Now the ideas concerning the divine and the human trinities are becoming more intelligent, as the races of men and women are becoming more spiritually enlightened. The Mother God as the Holy Spirit is ever teaching the truth to all people, and as soon as they are capable of comprehending such truth they all with one accord will exclaim, O, thou divine Mother, Author of wisdom and Instructor of truth, we will worship thee! The holy Scriptures teach that where two or three are gathered together to study divine laws, the Shekīnah, the Mother God, instructs them.

The great progress in truth of the Brahma-Somaj Society was due to the recognition of the Mother God, expressed thus: "We humbly believe that the world has

yet to understand and realize, as it never has realized in the past, the tender and loving relationship that exists between mankind and its supreme, universal, divine Mother. Words cannot describe, hearts cannot conceive of the tender and self-sacrificing love of a human mother. Of all human relations, the relation of mother to her children is the most sacred. And yet our frail human mother is nothing in comparison with the divine Mother, who is our primal source of purity, of mercy and of wisdom."

The more just and noble our ideas concerning the divine Family, the more pure and true will be our ideas concerning human parents, the brotherhood of man and the sisterhood of woman. When once humanity realizes that God is our Father and our Mother, all the intricate problems of theology, all the puzzling quibbles of church government, of home and nation, all the quarrels and wranglings of the so-called religious world, will be solved and settled.

The Brahma-Somaj Society holds that a vivid realization of the motherhood of God is the only solution of the intricate problems and differences in the religious world. They pray thus: "May the universal Mother grant us all her blessings to understand and appreciate her sweet relationship to the vast family of mankind; may we approach thy footstool in the spirit of thy humble and obedient children."

The Buddhists say concerning the Trinity: "One in nation and three in division"; the Toaists write concerning the "three pure Ones in Unity"; and what the Christians say concerning the "Trinity in Unity and the

Godhead of Three Persons," seems to present a substantial agreement. But the egoism and bigotry of the male Pharisee caused the absorption of the divine Trinity and humanity into the fatherhood of God and the brotherhood of man, which standing alone is an "empty phrase."

As to the personality and individuality of each member of the divine Trinity, do they not exist so that spiritual eyes may behold them? Is it not a gross fallacy of the senses that there is no substance but matter, nothing substantial but what is material? Are not the divine Creators of all things substantial? Can omnipotence be attributed to that which has no substance and no form? Is such an existence conceivable?

Science has demonstrated the fact that the ether which binds the planets together as with an iron hand, while firm and solid, is infinitely elastic, and a perfect medium for the transmission of vibrations, whether such vibrations are caused by physical or mental forces.

The vibrations which constitute light come to us from the sun in eight minutes, traveling at the rate of one hundred and eighty thousand miles a second; and it is even possible to produce waves moving at this enormous velocity by electrical means. A pulsation of electricity causes an ether wave just as in the telephone the movement of infinitely small ether waves produces speech.

The waves produced by ether disturbances spread out into space, radiating farther and farther in gigantic circles, until swallowed up in its immensity like ripples on the ocean. This ethereal material is not visible, yet we know that it does exist, because of sound and other

various manifestation made when its current is partially obstructed. Therefore we must know that our God is substantial, and that the human soul is substantial; if there is a spiritual substance, such substance must be the world wherein the soul is eternally to dwell.

"It is the reality of the spiritual world that makes this world real, just as it is the reality of the soul that makes the human body a reality and a possibility. As there could be no body without the individual life which inhabits the body, there could be no natural world without the spiritual world. It is not rational to believe that the body which the soul briefly inhabits, and which is then dissolved, is more substantial than the soul itself, which endures forever."

The human, subjective or spiritual body is not something formless, vague or shadowy, but is itself the very being which inhabits the physical form; then when the spiritual form leaves the body, it must inhabit a substantial and very real world.

If we read the story of the resurrection of Christ we shall see in it a type of every other resurrection that is to follow; then the life to come cannot be a bodiless existence, as nature knows no bodiless existence; everything that lives clothes itself in some form of more or less fine matter, and matter of some sort clothes all individual life; therefore in heaven the human family will behold the divine Family as three separate beings, perfect in purity and sublimity. As it is the pure in heart who see God, those who enter heaven must have evolved into purity of heart after they leave this earth, as it does not seem possible that any human soul is fitted

to enter heaven when they leave this earth. Although Christ said to the thief on the cross, "Today thou shalt be with me in paradise," Christ surely did not mean heaven; the repentant thief entered a happy existence, — not heaven, until thoroughly pure in heart, until refining processes entirely remove the dross, not only of the thief, but of every other human being who has lived on the earth.

We may be sure that those who have left this world live still, not merely in some disembodied existence, but that they have bodies of their own; not some entirely new body, else the continuity of their lives is broken. It is an absolute necessity in the life beyond that personal identity shall continue, which means that in some way there shall be a continuance of that which is truly vital and essential in our present existence. This ideal we see illumined in the stories of the risen Christ.

At the touch of death the outer human body falls away and the entire spiritual body is freed for a new life. It may draw around itself, from the body which it leaves or from the spiritual elements in the environment, either the elements of a new and finer material body, or in ways of which we cannot even dream, the mystery of being clothed upon may accomplish itself.

At the moment of death it seems that the spiritual being leaves the human body; when freed from its earthly cage the soul passes on to another existence just suited to its spiritual development; therefore every death is a resurrection. Not only are other worlds substantial, but heaven is substantial; it must be a world

of surpassing loveliness and beauty. Is it reasonable that this material world, where nature spreads for every sense a feast to gratify every exalted faculty of the soul, should be so full of life and beauty, and not the other worlds, where the soul is to evolve forever?

In the life of the future worlds the same laws of life and happiness govern that govern here, because there exist divine laws for all worlds. Human beings are social beings, and everywhere in other worlds, as in this, they desire and seek the companionship of those who are of similar spiritual quality; they are thus mutually associated by spiritual affinity. Therefore the evil and the good become entirely separated into distinct societies. These various societies and communities of the good thus associated constitute heaven, and those of the evil constitute hell; not by an arbitrary judgment of an angry God, but of voluntary choice by the perfect and unhindered operation of the law of the human will, which leads human beings to prefer and seek the companionship of those most congenial to themselves.

As regards permanency of the state of those who by established evil habits have been determined in living evil lives, it is not God's will, but their own will. Christ taught that the divine Parents are ever gracious and full of compassion, and that his own mission to earth was to lead the human family from their evil ways into the way of life. Some yield to his divine entreaties, others will not, yet he still says to such as he said to those of Jerusalem: How often would I have gathered thy children together, even as a hen gathereth her

chickens under her wings, but ye would not. There is no moment in this or in the future life when the infinite mercies of the divine Family would not that the evil should turn from their evil ways, and live virtuous, upright and happy lives. They will not in that world for the same reason that they will not in this, because they would rather associate with the evil than with the good.

Yet in future worlds the evil may change their character as the Ethiopians change their color and the leopards change their spots, by long continued effort in a different environment. Thus may the evil become good by a transformation of character, yet they cannot enter heaven until that transformation is completed, as the life of heaven is the life of the pure.

The real worth of the Bible results from the fact that it and it alone contains the record of the life, teachings and death of Him who spake as never man spake, whose sinlessness forbids His possible classification with the animal man. In the next place the Bible contains the highest religious and ethical ideas known to humanity, a coherent system of ethics and theology, and an implied philosophy surpassing that of any other system known to any other age of the world. Its worth consists also in its being the chief source of the highest civilization.

Max Muller asserts that all other so-called sacred books taken together cannot for an instant compare with Christ's holy Scriptures, in which Christ teaches the true principle by which we may judge the ethics of the Old Testament. He repealed the Mosaic law of

divorce when he said: "Moses, for your hardness of heart suffered you to put away your wives; but from the beginning it hath not been so." In other words, the Mosaic law was not in accord with the original institution of marriage, nor was it of the real mind and will of the divine Parents who permitted for a season unjust laws to continue because of the low state of humanity, in some cases scarcely an evolution higher than the brutes. After Christ came to the world unjust laws were repealed forever, because the human family had then progressed sufficiently to comprehend the justness of these laws.

"The Bible is not a book that has been made, it is one that has grown; it is no longer a mere book, nor a compendium of doctrines, but a nursery of growing truths. Like the earth it has successive strata, valleys, hilltops and atmosphere, rivers that are flowing still, here and there a place that is a desert, and fossils, whose crude forms are stepping-stones to higher things. It teaches the evolution of creation, and that law is not the cause of the order of the world, but the expression of it; so far as laws being the origin of the world, it is one of the chief things whose origin has to be accounted for. The truths of the Bible and scientific truth have made it impossible for humanity to worship any other deities than the divine Trinity. The sun, moon and stars have been found out; no one can worship them any more. By searching, humanity discovered exact laws which proved that two divine Minds originate and adjust all scientific laws of physical and spiritual worlds.

All are obliged to admit that there are errors in the

Bible concerning astronomy, zoölogy, botany and anthropology; yet these errors are of human origin. If all concede that the ancient world could not have comprehended physical laws which are recognized today, how could they have been kept from misstatements and errors concerning spiritual laws which in this century are being discovered?

There seems to be a divine purpose that the recorded truths of all Bibles of the world shall continue as worthy and reliable teachings for all nations. These truths educate humanity, so long as instructors make no mistakes in translating them. The higher or literary criticisms of the holy Scriptures have done inestimable work in the removal of traditional errors from the sacred books, so that truths may be studied in their real structure and character.

The higher critics have recognized faults of grammar, of rhetoric, and of logic, in both the Hebrew and Christian Scriptures.[1] Biblical authors used the language with which they were familiar, some of them classic Hebrew, others of them dialectic Hebrew. Some of them had good prose style, others of them were dull, tedious, and pedantic. Some of them were poets of the highest rank, others of them wrote such inferior verse that one is surprised that they did not use prose. Others labored with and eventually delivered it in a crude and

[1] "It is well to remember that in spite of all the rigid search to which religions have been subjected, the central ideas that form its foundation have never been shaken. The stupendous superstructure of human theology may have been, and undoubtedly has been, shattered; the teachings of the Christ, on the contrary, after two thousand years stand forth as in fire. They are the foundation stones of modern civilization." — *Jacques W. Redway, F. R. G. S.*

undeveloped form, and in a loose, obscure and unconvincing manner. Some of them reasoned clearly, profoundly and convincingly, and presented the truth like intuitions of light.

All these matters belong to the manner and method of their instructors. Errors in these formal things do not impair the truths which cause a continuous improvement of the human family. One learns sooner or later in life that to know the truth is not always agreeable; nevertheless, to know the truth is absolutely necessary for our future happiness. As pain is sometimes needed as a warning to preserve from greater pain, so the lessons recorded in the Bible of the terrible destruction of different races show that this was necessary in order to develop a superior race of people.

Although the degradation of the human race has been caused by disobedience to divine laws, all human beings who in the spirit of pity and mercy aid the degraded in reaching normal conditions will develop for themselves individual strength, and all that is implied in that expression, strength of character.

To the degenerate human being suffering tends to cause a regret for sins committed, and in time an abhorrence of evil; in no other way could the human family be regenerated than by passing through mental conflicts which act as purifying fire to burn the dross. A pure, noble mind is evolved by striving to understand divine laws, and by an intelligent subjection of the human will to these laws: such cultivation results in the development of normal human beings: therefore regeneration could not have been bestowed by a

creative fiat. The divine Family can have no pleasure in witnessing suffering, or the sacrificing of animals, or in smoking altars. Wisdom teaches that all degradations are the results of violating just laws; that the meaning of the sacrifice which Christ made was to teach humanity obedience to divine laws, and that every human being must sacrifice the animal nature to evolve into higher conditions.

The immoral records of civilized people today are not excusable in the light of the moral character of Christ's teachings, but when considering the degraded condition of the people of the Old Testament times we may understand that they were not then capable of comprehending scientific revelations of divine truths, such as the human family are now understanding,— truths that are leading upward with steady and rapid progress, while breaking the fetters of enslaved humanity.

Christian nations are beginning to understand that the Father of all fathers and the Mother of all mothers have granted all human children to be sovereigns in their own rights; that all should have their appropriate share of blessings, of education, and share equally in the work for the evolution of life existing upon the earth.

One part of the world after another has been the camping-ground for humanity, until at last America seems to be divinely appointed the world's kindergarten. Its blessings will be free to all, to comfort the weary and free the oppressed, where all may learn of the divine Child — Christ the Saviour, and his divine Parents, who grant to all human beings freedom of thought, freedom to consult personal consciences concerning the great

problems of life, and to decide how, when and where they will worship.

As the best thought of the world is toward Christ, all that is best in humanity is due to his example; all who are weary of sin and sorrow are yearning for that which the world cannot give — that peace which passeth all understanding — that peace which Christ brought to humanity, and of which he assured each and all when he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light."

The soul cannot express its gratitude and gladness when realizing such peace. Christ's teaching does not annihilate individual life, but promises abundant reward for that which each has accomplished for the benefit of life upon the earth.

The life of this world is a period of character building; whether it be one of evil or of good, the works done and records made will follow each and will be rewarded accordingly. The teachings of Christ bring to the world health for the physical and the spiritual bodies, which insures the absolute harmony of the human wills with the divine wills.

Christ's Christianity is a conservative power that resists all decay; it never grows old; it never loses its efficiency to advance any community in civilized life. There is, indeed, nothing more wonderful in the history of the human race than the way in which Christ's teachings have traversed the lapse of ages, developing in

humanity new strength, and with each advance of civilization infusing its beneficent influence into every sphere of thought and action of the entire world; therefore Christianity is replacing Judaism and all other isms; but before it can wipe them away, their true relation must be shown. Instead of Christians becoming Brahmins, Mohammedans and Jews, Brahmins, Mohammedans, Jews and so-called Christians are all rising to a higher conception of Christ.

The christianization of the world is the greatest marvel of history. Christ's Christianity is becoming the true religion for the whole world. Humanity is realizing that the way to salvation is not in creed and greed, but in being just; that altruism, instead of egoism, is the law of social, moral and spiritual health. Humanity is being educated into these broader principles of religion and social life; and thus will ignorance, poverty and vice disappear when the world recognizes that Christianity is exceedingly real, substantial and vital — a religion for all life.

One of the most important truths of the Christian religion is that Jehovah-Elohim, the Father and Mother God, so loved the world that they gave their only begotten Son, the Christ-child, as a gift to the world; that to obey the laws of the divine Parents and faith in the divine Son are necessary for the salvation or evolution of each human being. Repentance means ceasing to do evil and beginning to do right, and faith in the forgiveness of the divine Trinity. The forgiveness which the divine Parents offer is Christ their Son as a model for every human being.

Of Christ, Reman said: "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing. All ages will proclaim that among the sons of men there is none born greater than Jesus."

Goethe, the father of the modern school of high culture, in one of his last utterances expressed the conviction that the human mind, no matter how much it may advance in intellectual culture and the extent and depth of the knowledge of nature, will never transcend the high moral culture of Christianity as it shines and glows in Christ's gospels.

Napoleon the Great declared: "I search in vain in history to find one equal to Jesus Christ, or anything which can approach his gospel. Neither history, nor humanity, nor the ages, nor nature afford me anything which I am able to compare or by which to explain it."

As all nations do not pass through the same stages of spiritual evolution within the same period of time, so nations as well as human beings differ. The development of one is of a slow growth, of another more swift. Some people seem to remain stationary for a millennium; others advance with each century. But in so far as they have each consciously reached the same moral relations, and have attained the same insight, the ethical truths they have gained have the same vitality.

"The stream of life which issues forth from the gospel is now flooding back to the Orient, whence it took its rise in this world, and will ere long heal all those wonderlands and bring salvation to the great and gentle people of the East, of whom some have ever been the most eager in their search after God."

In so far as each soul desires a God, the reverence, adoration, and trust which constitutes the moral and spiritual elements of their faiths, they are in fact identical through every variety of creed. They may be more or less intelligent, more or less crude and confused, but in substance they are the same — a desire to know a personal God; yet divine intelligence understands all human life and recognizes in all sacred histories that which is best in beauty, goodness and truth. Divine truth, like a mighty river, is ever flowing, and as it passes it is refreshing humanity on this side and that.

The truths comprehended concerning the divine and the human trinities, the relations of Christ's mission to the world, the recognition of the individuality of the Holy Spirit, are attracting the attention of the thoughtful, and "lines of new thought are already at the suggestive stage."

Today scholars of all nations accept the ancient truth of the Hebrew religion, that Jehovah-Elohim, meaning the Father and the Mother God, created the heavens and the earth, and also the modern truths of other races; that human progress must include progress in recognizing each member of the divine Trinity and each member of the human trinity.

Christ first taught men truths concerning his divine Father, as he well knew their ideas were false concerning God as King and Lord, who was not known even as "Our Father who art in heaven" to them; Christ also knew that all humanity must be regenerated by a spiritual birth before they could understand that they should also say "Our Mother who art in heaven."

If Christ's speech was silver, his silence was gold. He simply ignored the superiority of rank, class, race and sex. He said nothing about there being any difference between manly virtues and womanly virtues, but said: "Blessed are the pure in heart: Blessed are the meek: Blessed are the merciful."

Women are now recognizing this essential truth: that the sacrifice of the divine Son made possible the divine conception of human suffering, and that only the divine Mother can understand the anguish of human mothers when the powers of evil destroy their children.

In Christ, the son of the divine and human parents, is manifested the divine regard for all races, ages, sexes, capacities and temperaments; in Christ's human nature is represented all race-marks: Hamitic fearlessness, Semitic reverence, Japhetic culture. His beatitudes are his precepts of reconciliation, non-resistance, and love of enemies. He bids each use the plural "our," "we," "us," in prayer, and to pray in secret. Christ said: "All authority has been given unto me in heaven and on earth. Go ye, therefore, into all the world, preach the gospel to every creature and to all nations, baptizing them in the name of the Father and of the Son and of the Mother God."

ERRATA.

Page 4, line 5, for Da''th read Daath.

Plate II. for "B, Optic nerve" read "B Optic Thalamus"

Page 36, line 4. for "ganglia" read "nerves."

Plate IV for "I. Uterus" read "I. Ureter."

Page 74. line 20, for "sema liquid" read "semi liquid"

Page 138, foot note, for "*a* primary sore; *b* secondary sore" read "primary sores on body and extremities; secondary sores onhead, face and left shoulder."

Page 157, line 2, for Helen Goodwins" read "Helen Gardner's."

Page 167. line 12, 13 for "specie" read "species."

Page 199. line 3, for "ganglis" read "ganglia"

Page 203, line 6, for "persistent" read "persistently."

Page 208, line 2 from bottom, for "or" read "are"

Page 210, line 14, omit "or"

Page 227, line 25, for "psychical" read "physical"

Page 232, line 25, insert "the" before work.

Page 242, line 28, for "Senual" read "Sensual."

Page 247, line 9, for "he" read "the"

Page 247, line 12, for "has" read "have"

Page 251, line 11, for "while" read "By"

Page 251, line 12, omit "which"

Page 251, line 23, for "are a class" read "is a class"

Page 269, line 19, for "should an accident occur" read "if an accident should occur."

Page 276, line 12, for "male cell" read "ovum"

Page 276, line 14, for "parent cell belong" read "parent's cells belong"

Page 288, line 21, insert "was" after princess.

Page 290, line 6, drop "who" after American.

Page 290, last line, insert "was" after Stevens.

Page 291, line 10, insert "was" after Stowe.

Page 291, line 11, omit "which was"

Page 291, line 13, insert "is" after Stanton.

Page 291, line 15, insert "in which" after work,

Page 291, line 16, omit "in."

Page 291, line 30, insert ";" after etc.

Page 299, last line, for "does not go" read "goes."

Page 300, line 14, for "absolute" read "absolutely."

Page 304, line 6, for "Few" read "A few."

Page 304, line 9, insert "in which" after encounters; in same line omit "in" after indulged.

Page 314, second paragraph should end with quotation mark.

Page 322, line 1, for "Reman" read "Renan."

Page 322, line 17, for "by" read "with."

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